

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., December 15, 1932

NEW SERIES
VOLUME XXXIV. No. 49

HELP NOW!

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The reduction in the subscription price of the paper to \$1.00 a year (and reduction in size) was made that we might be able to reach the largest number of our Baptist people in the state, and thus promote the work of the kingdom of God. It is an experiment which we sincerely hope will be successful. To succeed we must have the help of every Baptist interested in the Lord's work. If we double our subscription we succeed; if we don't we fail.

There are still a few people whose attitude is that the success of the paper is not their business. If the circulation of the paper secures support of the Lord's work and helps to make better Christians, then it is the business of every Baptist in Mississippi. To help here is to help at a pivotal point.

Now brethren and sisters, helpers in the common cause of furthering the Kingdom of God, will you help us! Tell the people; secure subscriptions in every church. Let's double our list all over the state in the next two months. The editor will go anywhere that his help is necessary.

—BR—

More than 5,000 attended Texas Young People's Convention, Houston.

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Dr. J. Pike Powers, age 91, passed away at his Knoxville home recently.

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Now that The Baptist Record can be had for \$1.00 a year, there are many who can make their friends a Christmas gift which will do them good every week in the year.

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Indiana Baptists are celebrating the centennial of their organized work. They have 495 churches and are launching an evangelistic campaign for 10,000 additions within the next year.

—BR—

We are glad that Editor Masters of The Western Recorder was more successful in fishing for subscribers when down on the Coast than in catching fish. Better luck next time. It is generally too windy around where editors are.

—BR—

Pastor Cranford of Davis Memorial, Jackson, says if he can keep from starving he is having the best time in all his ministry. People are being saved every Sunday and are more accessible and responsive than ever before. The Spirit is manifest in all the meetings.

—BR—

Paul could never have qualified as a missionary before this Laymen's Commission whose reports are now given so much publicity. In the first place they would never swallow his theology, and then "his bodily presence was weak, and his speech of no account," and he didn't stress social service sufficiently. Poor Paul, you're a back number. But the world owes you a mighty debt; and we thank God upon every remembrance of you.

THE LAYMEN'S FOREIGN MISSION INQUIRY

T. B. Ray

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The Appraisal Commission of the Laymen's Foreign Mission Inquiry has completed its work and its report now lies before us. The report headed, "Re-Thinking Foreign Missions" is a volume containing 350 pages. This inquiry was prompted by the laymen of several leading denominations, the Presbyterians, Dutch Reformed, United Presbyterians, Methodist Episcopal, Congregational, Protestant Episcopal and the Northern Baptists.

After reading the report one wonders why it was necessary for the committee to go to the foreign fields in order to write it. It might just as well have been written in America, except for the fact that the committee had to find an occasion for writing.

In the first place the theological bias, if it had any, was certainly taken out with them by the committee. The many theological and religious philosophical observations made by the committee were beyond doubt American-made and carried afield. Indeed, this abundance of philosophizing advice is one of the greatest faults of the report. The report would have been infinitely more valuable if it had not been saturated with so much American theory. The liberal amount of American born theory obscures the value of the testimony of the committee. Our impression is that this report would have been much more valuable and effective if the committee had omitted entirely Part 1 or "General Principles." This Part 1, covering about 80 pages of the report, sets forth the bias, theological and otherwise, from which the commission bears its testimony. Think of testimony being given from a preconceived point of view!

There is nothing particularly new either in the commission's theories or the facts which it cites. We would refer here especially to three of the main contentions of the report (and much of it is contention and not report).

The report lays great emphasis upon the well-known American theories about (1) how we should effect contact with the native religions, (2) whether we should practically substitute social service for spiritual Christianity, and (3) whether we should unite our forces in mission work. The commission argues for these three things, just as the advocates of these theories have been arguing for years.

We have been told that we should deal very tenderly with the native religions. We are broadly advised to fraternize with all religions and draw the good from all, so that in effect we would form a sort of composite religion acceptable to everybody. The commission seems to think the pioneer missionaries were too intolerant and severe on the native religions.

Now granting that some may have been too severe, this does not justify us at this time in being too mild. Of course in dealing with a man

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THE EVERY MEMBER CANVASS AND

SPECIAL CAMPAIGNS

Address by Dr. Geo. P. White of Hazlehurst and
requested for publication by the Pastors'
and Laymen's Conference

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I do not know whether I am to favor the special campaign, oppose it, or just discuss it. There are three questions connected with the discussion that might be answered with two words:

Should we have it in order to meet the needs not supplied by the Every Member Canvass? Yes. Should we have it in order to give opportunity for larger gifts? Yes. Should we have it if it interferes with the Every Member Canvass? No.

But to dispose of the question in that way would mean the disposing of some fundamental questions that lie deep down in our organic structure in a very light and hurtful way.

We are living very far from normal conditions. The world seems to be twisted somehow. There is plenty of money, yet we are financially embarrassed. There is plenty of wheat, and corn to burn, yet people are suffering from hunger. There is more cotton than we know what to do with while people are suffering from cold. There is plenty of work to do while millions are out of employment.

Spiritually, we are organized from cellar to attic, but our organizations are not functioning; We have plenty of wisdom, but mostly worldly; we have splendid equipment, but small production; we are abundant in quantity, but lacking in quality; we have large enrollment, but few laborers; we have a form of godliness, but deny the power thereof; we have a name to live, but neither cold nor hot.

Although the word "efficiency" has been ridden till its sides show a foamy sweat, still it is a word that we cannot readily dismiss for want of a better one. A church or denomination working efficiently does not need special campaigns.

Efficiency means the elimination of all waste, the utilizing of all available material, and a reasonable production in proportion to the investment.

The church is both an organization and an organism. Its origin is divine. Its mission is divine. For the fulfilling of its mission it has material and human and spiritual equipment. Its field of operation is the world. Its efficiency is not limited for lack of material, sphere of operation, divine authority, and promise of divine aid.

Now the question is: Has the Every Member Canvass, or the Special Campaigns we have put on, or both combined, produced efficiency in the church today? Have they met the needs and supplied the demands of a growing work, or increasing constituency, to say nothing of the lost millions of earth across the seas?

Facing the Facts

The question can only be answered by facing the facts:

1. Southern Baptists have invested in property and equipment about \$217,979,116. Yet the most of this equipment is in use less than one-seventh of the time. Is there some failure here?

2. Southern Baptists report 23,731 churches. Yet more than 7,000 of these report no offerings to missions. More than 6,000 of them report 10 per cent or less of total offerings given to missions and benevolences.

3. Southern Baptists report 3,900,000 members. It takes 20 of these on an average to report one baptism a year. Twenty-seven per cent or 1,039,575 give to missions, while 73%, 2,810,703 give nothing to missions.

4. Less than 1,000,000 Southern Baptists ever see a Baptist paper. Less than one-fourth of the Baptist homes receive a Baptist paper. Hence our people are not informed, and not enlisted.

5. Southern Baptists paid \$31,000,000 taxes on cars two years ago, about \$7.00 per capita, and gave \$2.03 per capita to missions and benevolences.

6. There are about 15,000,000 unsaved in the field of Southern Baptists at home, to say nothing of the millions beyond the sea.

Such facts bring sadness, disappointment, shame and confusion to that part of our constituency which has the work at heart. Rather than efficiency there is deficiency, and the kingdom work of Southern Baptists is facing a tragic condition unparalleled perhaps in the last half century.

The Every Member Canvass, the Cooperative Program, and Special Campaigns have not brought us out of the woods. They have not enabled us to make progress, or even to hold our own. In our Special Campaign last fall to raise \$60,000 we raised about 16% of it. In the campaign last summer to raise \$15,000 we raised about 14% of the amount. In the Special Campaign for Home and Foreign Missions we raised about 63%. It seems quite evident that our people are not sold on the Cooperative Program, the Every Member Canvass, nor the Special Campaigns for raising money.

These things are not said by way of finding fault, nor to cause discouragement; but to help us face the facts, look for the cause, and if possible discover the remedy.

That we have heavy debts, big interest bills, retrenchment of the work, depressed, tried and despondent workers, retaining trained missionaries at home, and holding back others who are ready to go, no one familiar with the facts can question.

The fact that we have very nearly a third of our churches unenlisted denies one of the great fundamental tenets of Baptists, that they can work together as a great democracy.

Some Probable Causes

1. Lack of Foresight

Surrounded by prosperity, with fat purses, lock-boxes crowded with bonds and securities, land values high, produce bringing fancy prices it seemed perfectly natural that we should project our work on a worthy basis. Banks, industries and individuals did this and failure has been the result of many of the best. Our churches and denomination were caught in the same trap. In the failure of these worldly institutions people take their losses, and grin and endure it. They expect Baptists to pay their debts one hundred cents on the dollar, and we are morally bound to do so. God helping us we will.

2. Our People Began to Cut Expenses with the Lord's Work.

Cuts had to come. Our Baptists had to have tobacco so they set aside \$46,200,000.00 for that. They had to go to the movies and so they set aside \$25,000,000 for that purpose. They had to take some pleasure rides so they put away \$21,580,000 for this purpose. They had to have something to chew and drink and they invested \$34,000,000 here. Then they needed some diversion in games so they put up \$30,000,000 for football, baseball and golf. Our women had to have furs, etc., so \$50,000,000 was handed over for these things. Thus we spent \$206,780,000 for the things we could have done without, and gave less than \$10,000,000 for missions. It is so easy to cut out the things we are not specially interested in.

3. Fear Seized Us and We Lost Our Morale.

Our best people are asking what can be done, and inquiring the way out. We feel this spirit in the atmosphere of every gathering of Baptists. Many have lost faith in God and in each other. Our leaders say that the people will not stand for proposed plans, and it looks as if they speak truly.

For lack of faith we are seeing things, and magnifying our difficulties, while we minimize the power of promised help. We are crying out like the servant of the prophet: "Alas . . . what shall we do?"

Many having lost faith are hankering for the onions, leek and garlic of old regime while God says: "Go forward."

Some pastors are afraid they won't get the small salary promised and they can hardly live

with it much less without it. The deacons are afraid the interest on the church bonds will not be met. Some members are afraid they will lose their job, or have their salary cut and so they must hold to what they have. All these little streams of fear have poured into our denominational program until it is so muddy with fear we cannot see the rocks, and are just letting the old ship float along the best it can.

Fear is due to lack of faith. Faith cares not for Red Seas, swollen Jordans, walled cities, giants, lions' dens, fiery furnaces and great difficulties. Faith sees God in the midst of all difficulties.

4. Our People Found Fault with the Leaders.

They say there are too many salaried men, and the salaries are too high. The leaders should not have gone in debt, etc., ad infinitum. It is so easy when a man gets in bad to get out of humor and find fault. Instead of falling back on his religion he falls back on Satan's excuses. That many do not like the Cooperative Program is shown by the designated gifts, and yet these designated gifts do not begin to take care of the things for which they are designated.

5. Great Church Building Programs Have Been Put On.

Debts incurred, bonds issued, interest now due. Pay-day has come.

6. Extravagant Living.

Autos, radios, electric refrigerators, etc. The monthly payment is due.

7. Misplaced Emphasis.

Great emphasis has been given to organization. And this is all right if it is used as a means to an end, rather than the end. In some instances we fear this latter statement is true.

The spirit of the age, worldliness, is a great factor in the weakening of our work. This has sapped our spiritual power. Worldliness causes heart trouble, and this head trouble, and this provides a wrong attitude, and wrong actions.

The Way Out

I have said as much as I have in order to say that I am a great advocate of special campaigns; so much so that I wish to multiply the number of these by three. These are not directly for money, but if they do not bring the money in the end then we might as well stop.

1. Special Campaign of Prayer.

When Nehemiah heard of the condition of his people, he fasted, confessed his sins, and theirs, and prayed day and night. God heard him and gave him what he asked, even the money and authority needed.

When Jesus saw the need of the harvest, he did not appoint a new commission, or committee to recommend certain action. He said: "Pray ye the Lord of the harvest, etc."

The Baptists are planning to take a big ship to Europe next summer. (This trip has been postponed, since receiving this article, until the summer of 1934.) That is the best way to cross the sea. Some fly across the country in a plane. We make short excursions in our cars. But the best way to approach God is on our knees. Prayer gives us the key to his storehouse. It provides entrance into his school of wisdom. It is the cord that binds together earth and heaven. It does the impossible. It is the only way out. It is where man's extremity and God's opportunity meet.

If Elijah could pray down rain, if Jacob could pray down a new name, if Daniel could pray himself in and out of prison, if the church could pray Peter out of prison, if Paul and Silas could pray up an earthquake, surely we could call the powers of heaven to our relief for the glory of God.

I believe this Conference should ask our Convention to issue a great call to prayer. Every pastor, deacon, officer in the Sunday school, W. M. U., B. Y. P. U., should be called upon to lead the forces for victory. Let the call be for a day, a week, a month, or a year, or until God gives us the victory. If Nehemiah could do so

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Thursday, December 15, 1932

THE BAPTIST RECORD

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Housetop and Inner Chamber

Thirty-nine additions to church at Goliad, Tex.; J. M. Reynolds, pastor, J. B. Leavell, evangelist.

It is reported that Dr. L. R. Christie has resigned the pastorate of Ponce De Leon, Atlanta.

Second Church and Ponce de Leon Church in Atlanta have merged.

C. Roy Angell of Baton Rouge has been called to First Church, San Antonio. He has not announced his decision.

Thirty-four thousand three hundred and ninety baptisms in Texas in 1931, the largest number of any state. North Carolina is second. Mississippi had something over 10,000.

Western Recorder of Kentucky reported a deficit this year of \$7,500. A drop in subscriptions was ascribed to hard times and the prohibition fight. The General Association expressed disapproval of tobacco advertisements.

If a refusal to appropriate money for enforcing the prohibition law is not nullification of the Constitution, then the word can have no meaning. To advocate such a refusal goes beyond the Reds of Russia: it is anarchy.

A good many pastors have taken advantage of the offer to send The Baptist Record to ten people one month for a dollar, that is ten cents a piece or two and a half cents a week. We shall be glad for others to come in on this.

The Executive Committee of the Southern Baptist Convention reports receipts for November 1932 as \$72,988.35. This was for all South-wide objects. Of this amount \$4,821.75 came from Mississippi. The only states ahead of us were Texas, Virginia, North Carolina, Tennessee, South Carolina and Kentucky.

The "hunger marchers" in Washington were taken in hand by the police before they had opportunity to make trouble. There was no effort to conceal the fact that they were led by Communists. After finding that no provision was made for their comfort in the Capitol they drifted away and scattered. With one of their battle cries we found ourselves in thorough sympathy: "We want bread before beer."

The Baptist Bible Institute in New Orleans will observe Home Coming Week January 30 to February 3. The League Lectures will be delivered by Dr. R. G. Lee of Memphis. Mrs. J. L. Johnson formerly of the Woman's College in Hattiesburg will give a series of addresses on "What It Takes To Make a Home." Dr. Homer L. Grice will conduct a week of special study on Daily Vacation Bible school, assisted by Secretary Mosely and Mrs. Grice.

The conception of religion which is held by the committee of laymen from various denominations reporting on Foreign Missions is wholly at variance with the religion of Southern Baptists. We suppose these gentlemen would be as quick to say this as we are. Their report indicates that they have a "different gospel" which is not the gospel of Christ, nor that preached by Paul. They have a new religion, or in favor of producing a new religion, a sort of synthetic or eclectic religion made up of what they would choose out of all the world religions. They would never agree with the missionary who said, "I determined to know nothing among you but Christ and Him crucified." Southern Baptists never did a wiser thing than when they decided to have no entangling alliances with union organizations. As Dr. Gambrell put it, "We don't propose to ride a horse without a bridle."

W. E. Mitchell of Cadiz was made moderator of Kentucky General Association.

Rev. C. W. Thompson accepts the call to Port Gibson, having recently finished his work at the Southwestern Seminary.

The Foreign Mission Board's receipts for November 1932 were \$41,174.97 as compared with \$73,245.75 in the same month last year.

January 3 Texas Baptists celebrate the 100th anniversary of R. C. Buckner the founder of their Orphans Home. Recent issue of The Standard was Orphanage number.

First Church, Mansfield, La., will hold a Bible Conference Jan. 8-13. Pastor J. Norris Palmer will have with him Dr. C. I. Hudson, Evangelist J. W. Ham and a Sunday school man.

The statement that the repeal resolution in Congress was lost because of opposition by "lame ducks" doesn't bear the marks of veracity when you remember that six congressmen from Mississippi voted against it who were recently re-elected and one of the two who voted for it is a lame duck.

Rev. Bryan Simmons has been called to Mt. Olive and it is probable that he will accept. Brother Simmons was recently elected president of the Convention, an honor which the messengers were glad to bestow on him as one of the most faithful and sacrificial pastors in the state. And Mt. Olive furnishes a fine opportunity for great service.

And now a paper circulated in Mississippi but published outside the state, claims that the states who voted for the Democratic electors in November endorsed the demand for repeal of the prohibition amendment. Evidently in the befuddled mind of that editor the only issue in the recent campaign was whether he should get his liquor by law or without law.

It is refreshing to see the occasional notices of deacon meetings in which notices the word "Board" is wisely omitted. There is no such thing in true Baptist polity as a "Board of Deacons", and hundreds of pastors can testify to the trouble which arises from the custom of allowing the deacons to constitute themselves into an "official board."—Baptist and Reflector.

Brother J. H. Lane of McComb writes: "I have been reading The Record 40 or 45 years. When I first took The Record good Sister Gambrell set the type. In all these years I have paid \$2.00 a year. But here is my \$1.00, I go with the crowd. It's good to get a copy of The Record and contrast it with the big dailies. It's uplifting. The editorials and locals have the right tone. May the God of all grace brighten and lighten your pathway."

The majority in the lower house of Congress, led by Speaker Garner, were determined to give first consideration to efforts to repeal the prohibition amendment in the Constitution. The cry for bread, balancing the budget, international relations, farm relief and everything else had to wait till this was gotten out of the way. We can interpret this action in no other way than that these men propose to make a moral question the chief matter for consideration in congress. The moral forces of the nation should accept the challenge, and by the help of God fight it out to a finish. "It is time to seek the Lord, till He come and reign righteousness upon you." You might suggest this text to your pastor.

L. A. Materne once pastor at Lumberton goes to Tallulah, La.

The Bible says, "Parents should lay up for their children," but it didn't mean lay up heavy bonded indebtedness for the children to pay.

New Orleans now has 21 white Baptist Churches. Eighteen years ago there were only six. Dr. Hamilton says it is destined to become a Baptist city.

You have heard all your life about the folks in Athens who voted to banish Aristides because they were tired of hearing him called "the just." Now they tell us that some of those votes (on shells) have been dug up by archeologists.

In response to a suggestion in The Record recently, brother T. T. Gooch, clerk of Yalobusha Association, reports that there are 2,676 church members in the association. The number of baptisms for the year, 134. The percentage was five. Two churches reported no baptisms. The largest percentage was in Mt. Gilead church, which had 39 members and thirteen baptisms, percentage 33 1-3. Next was Camp Ground: membership 69, baptisms 11, percentage 16. Next was Big Springs church: membership 58, baptisms 7, percentage 12. How was it in your association and church?

The reduction in the size of The Record will go into effect on January the first. The reduction in price is effective now. The reduction in size will necessitate our economizing space. As there will be a fifty per cent reduction in the size of the paper, there will be a corresponding reduction in all the departments of the paper. It will be necessary for all our correspondents to take notice of this and reduce the amount of their copy accordingly. It will be impossible to publish long articles on any subject. They will be entirely omitted or greatly abbreviated. It is very difficult for us to do that work satisfactorily in this office and entails a great deal of work. Please save us that. It may be necessary to omit some features entirely. We regret all this, but there was nothing else for us to do. We shall try to condense everything and get as much as possible into the paper. Please help us, and let's all work it out in the best possible spirit.

We are giving in another part of the paper an article by Dr. T. B. Ray, of the Foreign Mission Board, dealing with the "Laymen's Foreign Mission Inquiry." We hope all will read it in spite of its length. Many of our people are getting their information on this subject from the secular papers and magazines, instead of from Baptist papers, and so are being prejudiced against our foreign mission work. We are anxious for all light to be given this matter. And it will not come from the secular press alone. Read what Dr. Ray says. He has been associated with the work of foreign missions for a generation, and knows more about it in a minute than the swivel chair investigators know in a month. The only effect that the report of this self-appointed committee could have on mission work is to injure it. The answer of all our people should be a more sacrificial support given to our mission work.

As a result of a two weeks' revival in our church at Madison, Ind., we have had 47 additions, of whom 33 are for baptism. This makes 127 additions to the church in 14 months. There were 425 in Sunday school last Sunday. The pastor did the preaching during the revival. Indiana Baptists are celebrating the Centennial Year of their convention in 1933. Their goal is 10,000 additions to the churches up to Oct. 1, 1933. The Centennial Convention will be held in Indianapolis and the Centennial Convention sermon will be preached by Hendon M. Harris, pastor of the First Baptist Church of Madison. With kindest regards to all old friends, I am—Hendon M. Harris, pastor 1st Baptist Church.

Editorials

SERVE HIM IN HOLINESS AND RIGHTEOUSNESS

—o—

"Zacharias was filled with the Holy Spirit" when he used these words. He was speaking at the birth of John the Baptist and prophesied about the new era which would be introduced with the ministry of John and the coming of Jesus. He speaks about "redemption," "salvation," about "being delivered," about "remission of sins." He understood that the new era would be one in which people would serve God in righteousness and holiness before Him all their days.

It is this characteristic of conditions in the Kingdom of God to which we wish now to direct attention, the service to Him which is rendered by living a life of righteousness and holiness. This is the end and aim of the whole gospel program, though we are too apt to forget it in our plans of church work and denominational work. Whatever program does not have in mind the leading of every man to live righteously and holily before God needs a radical revision.

There is no bigger word in the Bible than righteousness; and there is no service which we can render God or man equal to that of living a life of righteousness. Righteousness is the foundation of the throne of God, and it is the foundation of the Christian life. The testimony of our lips depends on this; the effectiveness of our work depends on this. But more than all that, the end to be sought for ourselves and those whom we seek to serve is righteousness in character and conduct.

This is better than your gifts, better than your participation in public worship, better than leadership in the church or in any great denominational undertaking. It is better than your preaching or your exhortation or your efforts at personal work. You will serve God and men best by living a clean life, by being honest and upright, by a Christlike life of unselfish conformity to the will of God.

The Bible, however, does not limit the meaning of righteousness simply to honesty and integrity. Righteousness is a bigger word; it means being right in relationship to God and men, right in feeling, attitude and conduct under whatever condition arises. For example kindness shown to one in need is as much righteousness as paying a grocery bill. And you may carry this on out through all conditions.

One other word: He says we are to serve Him in holiness; and He puts holiness first. That's where it comes, at the beginning and not at the end. Righteousness depends on holiness. Holiness produces righteousness. See what holiness is. It is right relationship to God. It is acknowledgement of God's ownership. Whatever belongs to God is holy. His ownership sanctifies it. So it was with the tabernacle and temple and all their belongings. So it is with us who are His. It is ours to acknowledge this ownership, to consent to His control and use of all that we have and are. Call it consecration, dedication, sanctification; it is a thoroughgoing acceptance of the ownership of God. It is letting God into our lives. It is the enthronement of Christ in the heart. This and this alone will produce righteousness.

It was the purpose of the gospel, and still is to deliver us out of the hands of our enemies, that we may serve Him in holiness and righteousness all our days, every day in the week, to the end of our earthly pilgrimage.

—BR—

It is said that in Finland, which repealed its prohibition law nearly six months ago, that the legal sale of liquor has recently fallen off heavily due to the smuggling and sale of illegal liquor in large quantities. A report to the New York Times says, "Illicit distilling is increasing tremendously in certain areas."

DISTINGUISHING THE THINGS THAT DIFFER

This phrase is found twice in the New Testament, but in both instances (Rom. 2:18 and Phil. 1:10) in the margin of the American Standard Version. There is another place in which a quite similar expression occurs, Heb. 5:14. Our one purpose here is to get people to read these passages, and start them to thinking. As we said the translation "distinguish the things that differ" is in the margin. In the text the words are translated "approve the things that are excellent." The ideas are so close together that either translation is correct.

One is a mental act, to "distinguish the things that differ"; the other is a moral act, to "approve the things that are excellent." But it is impossible to approve the things that are excellent until and unless we have distinguished the things that differ. And we will not long be able to distinguish the things that differ unless we at the same time approve the things that are excellent. In other words unless we keep our moral sense in good working order, our mental processes will soon decline and eventually perish. Mind and morals are closely associated. (See first chapter of Romans). Sense and conscience are interlocked, or work in double harness. If we expect to be able to preserve and improve our ability to distinguish the things that differ, we must be sure habitually to approve the things that are excellent. When conscience becomes seared, our minds become confused. If we refuse to take a definite stand for the right, we will soon be where we do not know right from wrong, become confused as to the question of right and wrong. That is the reason the question is asked if it is wrong to do this or that. One who unhesitatingly takes his stand for the right will become increasingly clear in his mind as to what is right. People often ask if it is wrong to do this or that, because they are seeking some justification for doing a wrong which they have already determined to do.

We say this because the moral channel must be kept clean if the mental processes are to be clear. Good sense is based on good morals. As fast as the mind discovers the difference between the right and the wrong, so quickly must the soul align itself with the right. This ability to distinguish may be intuitive, but it is certainly subject to cultivation, and subject to decay or deterioration. It is a God-given endowment which we neglect at our peril.

In Romans Paul refers to the Jews who boasted of their ability to distinguish the things that differ as compared with the gentiles who ignored or destroyed moral distinctions. In Philippians Paul prays for the readers that their love may abound in knowledge and discernment that they may distinguish the things that differ. There ought to be more and more a finer and finer sense of what is right and a corresponding approval of the right. There are yet people who see nothing wrong in filthy habits. It is nothing to their credit. May Paul's prayer for them yet be answered.

In the Epistle to the Hebrews the writer speaks of "those who by reason of use have their senses exercised to discern good and evil." This can mean nothing else than that there are some who by careful discipline (gymnastics) have attained to a high degree of moral perception, a keener insight, a clearer vision, a more wholesome and healthful view of moral questions. The world is badly in need today of men with clear vision of the right. Our present day world confusion is probably due to failing to follow the light we have had. The tampering with conscience today by those in the League of Nations, when considering the Chinese-Japanese trouble is the forerunner of more confusion.

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STATE BOARD'S NEW OBLIGATIONS

R. B. Gunter, Secretary

The State Convention in its November session transferred to the State Convention Board the financial obligations of the Baptist Education Com-

mission. One of the considerations was economy in operation by reducing overhead expenses. Another was the uniting of our forces in the raising of funds with which to pay debts. The debts of the Commission had become so heavy until the Commission could not pay the interest on outstanding obligations. The obligations were placed upon the Commission by the State Convention. The Commission was unable to raise sufficient funds in special campaigns. The percentage from the Cooperative Program was not sufficient for meeting the Commission's obligations. The time has come when we must mass our forces and put the whole force of the Denomination behind the Convention's obligations, or collapse. We may collapse under the new plan, but we will do so with a larger majority of our people feeling the obligations, as the State Board is nearly eight times as large, numerically as the Education Commission, and more representative, there being one member from each of the seventy district associations.

Many of the members of the present Board will not likely live to see these debts paid. They are too heavy and must of necessity be spread out over a long period of time. Other work besides that of our schools must be supported. And interest runs up fast when it is accumulating at our expense. But the time of our falling is not so important as the direction in which we fall. We should face our obligations courageously and pay them as fast as we can.

It is not reasonable to expect the State Board with the best backing the Denomination can give to see daylight within some years. This Board has reported no debt to the State Convention for possibly fifteen years or more. But the present obligations of the Commission amount to more than \$650,000.00.

Another important factor to be considered is the financial depression. When this writer became Secretary of the Commission in 1917, its indebtedness amounted to about \$130,000.00. There was the sum of \$30,000.00 in the treasury. The commission, as now, was borrowing money with which to pay interest. The indebtedness was paid off in a little over two years. But money was more plentiful than now. Then, few churches were in debt. Now, practically all of the full-time churches are heavily in debt and many half and many fourth-time churches are finding it hard to pay interest on building debts. Some are facing foreclosure.

Our ability to meet these new obligations is dependent ultimately upon the strength of the pulpits. The Lord can work wonders through the ministry. We have many pastors who will continue to the end.

We are listing below the new obligations for the information of the reader. These are as received from the Executive Secretary and from the Bookkeeper of the Education Commission. Study them and pray and renew your courage.

They are as follows:

1932 Dec. 1—Miss. College Endowment	
Note and Interest	\$ 856.66
" Dec. 29—Merchants Bank & Trust Company	25,867.02
" Dec. 31—Accounts Payable	938.12
1933 Jan. 1—Merchants Bank & Trust Company—Note	2,743.65
" Jan. 1—Deposit Guaranty Bank & Trust Co.—Note	715.65
" Jan. 1—First National Bank, Hattiesburg—Note	1,030.99
" Jan. 1—Citizens Bank—Hattiesburg—Note	1,030.99
" Jan. 1—Interest on these 4 notes	32.21
" Feb. 25—Citizens Bank, Hattiesburg—Notes & Int.	5,087.50
" Feb. 25—First National Bank, Hattiesburg—Note & Int.	5,087.50
" March 1—Bank of New Albany—Note and Interest	2,035.00
" May 1—Bank of Blue Mountain—Note and Interest	1,029.17
" May 1—Merchants Bank & Trust Co.—Note & Int.	4,116.69

" May 1—Citizens Bank, Hattiesburg, Note & Int.....	2,058.35
" May 1—First National Bank, Hattiesburg—Note & Int.	4,116.69
" May 1—Education Commission—Note and Interest	1,543.75
" May 1—Education Commission—Note and Interest	1,543.75
" June 1—Interest on \$545,000.00 Bonds	16,350.00
" Dec. 1—Interest on \$595,000.00 Bonds	17,850.00
" Dec. 1—Woman's College Bonds	10,000.00
" Dec. 1—Blue Mountain College Bonds	5,000.00
" Dec. 1—New Bonds, Education Commission (1930 Issue).....	8,000.00
	\$117,033.69

—BR—

(Continued from Page 1)

who follows another religion we should be wise and considerate and gentlemanly. We should not be brusque and offensive to him, and by so doing close all avenues of approach to him. There may be some truth in his religion that may afford common ground on which we might form friendly contacts, but that doesn't mean that we should make him feel we are thinking that all his religion needs is a little sprinkling of Christianity. We may find a point of contact from which to pass on to the presentation of the Light of Life in Jesus Christ. If any man in any land ever sees Christ as he is, he will not want any compromises between Christianity and his old religion. Whenever those who are presenting Christianity come to feel that perhaps the other man's religion is just as good, then the missionary message loses force. Real missionaries go afield to spread the gospel of Christ because they believe that Christ alone solves the spiritual problems of men. There may be much truth in the native religions, but the genuine Christian message does not need to borrow any of it. Christianity has all the genuine truth shadowed in other religions and infinitely more. It alone has salvation.

One of the fundamental errors of this commission is found in its confusion about what Christianity is. It seems to think that Christianity is "just another religion." Christianity is not "just another religion." It is not a religion at all, but if you insist on calling it a religion you must call it "the only religion," because it is unique above all other religions by having as its author, Jesus Christ the only Saviour of men. Others may have been teachers but Christ is far more than a teacher. He is Redeemer, Saviour. Christianity is not a philosophy, as the commission seems to consider it. It is salvation and life in Christ Jesus.

It is hardly necessary to dwell at length upon the American product taken to the Orient by this commission, to the effect that we must conduct the churches and the schools and everything else missionary through union efforts. The only thing new about this theory is the new effort to give it emphasis.

The Foreign Mission Board of the Southern Baptist Convention has followed through the years the policy of attending to its duty of preaching the gospel as it understands the New Testament to teach it, and without forming entangling alliances which might obscure its message. The clearness of our position makes our witness more effective and saves us many unnecessary embarrassments. In following the method of organizing churches after the likeness of those in the New Testament, we have all along advocated the formation of independent, self-supporting, self-governing churches. When we hear the commission recommending the organization of indigenous churches we are on familiar ground therefore, and we are pleased.

But our pleasure is short-lived because the commission turns from its advocacy of simple indigenous churches to recommend union organ-

ization which is a contradiction of the genuine, indigenous church idea. This turning toward union is a step towards that super-organization which will come if union goes very much further. The probable results would be the establishment of an ecclesiastical body so liberal in its belief, and so tolerant in its attitude that it will as a matter of fact drift into being "just another religion."

The commission is consistent in its position on this point. It recommends not only union work abroad, but recommends that we follow through here in the homeland, and have a sort of super-board that will supervise all other boards in conducting their foreign mission efforts. Wouldn't an indigenous church geared up in union effort with all other churches in the foreign land, and fostered by this super-administration board here in the homeland, be an outstanding specimen of simplicity? As for us, we would prefer to have a simple Baptist church made up of individuals who believe that Jesus Christ is their personal Saviour, who band themselves together as brothers, who manage their own affairs, who support their own work and receive orders from no other organization on the face of the earth. Such an organization as that would have very little in common with a super-union church in the foreign land with its super-managing board here in the homeland.

One cannot refrain from copying one illuminating statement from Page 93 of the commission's report: "The beginning of an ambitious movement toward a United Church of China, of India, of Japan, has been made. So far, however, the churches that have resulted are too much like another large denominational body, one among many others like it, and they give the impression of being constructed from the outside on a western model instead of being spontaneously germinated by inward processes of life."

Another thing that attempts to appear in a new guise in this report is the gospel of social service. We experience no difficulty in recognizing its American origin. With deft alacrity it attempts to evangelize the Orient. We would not attempt to run its paralyzing fingers through the spiritual efforts to evangelize the Orient. We should not discount genuine social service. Undoubtedly the East affords wide fields for social up-lift. Such social evils as foot-binding and opium smoking, and such calamities as floods and famine, need the consecrated attention of Christian people. But the efforts to mitigate these evils and calamities are an expression of Christianity and not to be taken as the thing itself. The fountain head of our impulse to give the famine sufferer bread, is the spiritual fountain within us. If there is no such spiritual fountain within us there will be very little practical expression in bread giving.

Of course if anybody wishes to go and do social service, let him do it, we would bid him god-speed, but we do not expect very many to be led out to mission service by this motive. Suppose some do go, they will not stay very long. Even when the commission recommends that specialists go out to the mission fields they advise them to go for short periods of service. What else could you expect? There are reasons for this. Few others than real evangelical missionaries will ever go out to the mission fields for a life work.

The report makes an illy concealed attempt to discount evangelical Christianity. It is Modernism trying to flower out in the mission fields. It is not surprising, therefore, to find the report scouting doctrinal preaching. The commission doesn't seem to have much taste for sound doctrine. When we find this to be the case, we are not, of course astonished to discover that the commission hasn't anything very enthusiastic to say in favor of evangelical Christianity. It saddens us to realize that the commission sees very little use for evangelical preaching. Of course the next step would be taken by it when it recommends that we do not have so many theological seminaries. Why should we have theo-

logical seminaries for the training of preachers if we do not need evangelical preachers? That is quite simple logic, but it is a long distance from the real impulse that sent out missionaries to preach the gospel to a lost world.

It is hardly necessary to say much more because we cannot go very much further with any one who seems to have broken practically with evangelical Christianity. For those who believe in Christ as their personal Saviour, and who love him as Lord, the matter of missions is settled by his command to go and preach the gospel to all the world.

There are a number of other old questions the committee enunciates as new, to which we can refer only briefly.

The foreign missionary enterprise is temporary. One of the commonest axioms of those who are furthering the foreign-mission cause is that it is temporary. We work on the theory that the native missionary and workers must increase, and the foreign missionary must decrease, or, to put it another way, the foreign missionary must work himself out of a job. We have no disposition to hold on to a missionary post anywhere any longer than is necessary to get it firmly established. But these facts should not lead anyone to suppose that the work of foreign missions is done. The heart-breaking fact remains that after all of our efforts we have done little more than touch the hem of the garment of the colossal need. The extent of the field in which the gospel needs to be preached is more vast today than ever.

We cannot pass over the criticism of the missionaries by the commission. The commission overdoes this a bit, to put the matter mildly. It will be found in a fair survey that the missionary force compares favorably with the ministry here in the homeland. They are selected from the product of our churches and schools. They are a cross section, therefore, of the workers here at home. They are a heroic, self-sacrificing body, and if some of them may not be as brilliant as some of the specialists who criticise them, the specialists and the rest of us will find a larger percentage of these missionaries whose shoe latches we are not worthy to unloose than can be found among any other similar and as extensive group of Christian workers.

Yes, we want more capable missionaries, and we should use great care and caution in sending others. The missionaries themselves advise this as unanimously as anyone else does. All concerned have had no other thought for a long, long time. The commission has certainly unearthed nothing new on this point.

We shall spend very little time on the suggestion by the commission that what is needed is a sort of super-missionary who will be sent out as an expert advisor to native Christians. We shall not spend much time on this because we are thoroughly convinced that what we need in the Orient today is missionaries who will not only preach the gospel of salvation through the Lord Jesus Christ, but inspire and train the native Christians to do likewise. There is no other name given among men whereby we must be saved. Christ has come into the world, as he himself declared, "to seek and to save that which was lost." He has commissioned us, as his followers, to go out and tell this blessed story to all men. With sympathetic hearts, devoted spirits and sacrificing bodies, we go, knowing that in this spirit alone will missions be effective.

Others may have certain notions about beneficial things to do for mankind, very well, but as for us, our mission is to lost, broken-hearted, fear-ridden, sin-burdened men. Christ Jesus has something for them. The gospel alone is the power of God unto salvation to everyone that believeth. To bear this message to all men is our mission, and all we say and do must converge to this end.

A fuller discussion of the questions referred to in this article will be found in Chapter Two of the writer's book entitled, "Only a Missionary."

(Continued from Page 2)

much for his people, and he just one, what might not a great host of God's people bring to pass if they are willing to make confession and call upon God for mercy and help.

The condition is tragic, the end inevitable, the demand imperative, the blessing fully assured to those who will pay the price.

2. A Special Campaign For Leaders.

We need a campaign to enhearten our discouraged leaders. If the captain, or general falters he cannot expect his men to go forward. We read of the 300 sifted men of Gideon that "they stood every man in his place round about the camp." The result was that "all the host of the enemy fled." Many of our pastors and leading laymen never attend the State Convention, nor the association, nor district meetings. They do not read The Record. Hence they are not informed, and not interested in the work. We are sorely in need of more men like the sons of Issachar "which were men that had understanding of the times, to know what Israel ought to do." (I Chron. 12:32). It is said that the pastor is the key to the situation. Then the people must be the lock, and if the pastor does not know which way to turn he cannot unlock anything. But he must be assisted by the Aarons and Hur, if he is to succeed.

When our leaders get the thing on their heart like Nehemiah did, so that kings and governors will be asking what the trouble is then we may look for the opening way out.

3. A Special Campaign of Enlistment.

With preparation by prayer and prepared leaders we may have some hope of enlisting our great unenlisted constituency. Here is where our Every Member Canvass comes in. God has a peculiar way of multiplying his forces. Where one chases a 1,000 two puts ten 1,000 to flight, (Deut. 32:30). Here is a great task with 73% unenlisted. Those more than 7,000 churches claiming to be missionary, and doing nothing to prove it, are a challenging problem.

Enlistment depends upon three things: Information. People will not respond much to what they do not know anything about. One of the best arguments in favor of this statement is found in the work of our women. The report shows that our women gave 59.8 per cent of the total amount given for Foreign Missions last year, and 73.4 per cent of the total amount given to Home Missions. This is due to the fact that our women study about our work and know the needs. They have the information. Inspiration. This is the work of the Holy Spirit. He must convict our church membership of their failure and obligation. He may use the leaders as channels of inspiration, but he must do the work.

Perspiration. By which word we mean to convey the idea that we must put feet under our prayers and knowledge, and really put our best into our effort for enlistment.

If we can get our people to give self to God first, their purses will quickly follow.

The Israelites in the wilderness who had willing hearts brought gifts for the Tabernacle till they had to be stopped. So it will be when we are of willing mind.

If these three campaigns succeed we shall need no other.

—BR—

Tell your friends about the reduction in the price of The Baptist Record and help us to get it into just as many homes as possible. \$1.00 per year.

—BR—

"The real safeguard of the world's treasure," said Roger Babson recently, "is the character now being implanted in the young men and women who will soon become its custodians—or its despoilers." Only when culture is wedded to character can her children be of value to mankind. Our Christian schools are working to this end and deserve our best support, morally and financially.—H.L.M.

GREAT WORDS OF THE BIBLE

Harry L. Spencer, Hattiesburg, Miss.

Charakter and the Express Image of God's Being

—o—

The passage in which this word is used is Hebrews 1:3 and is translated "Who being the effulgence of His Glory and the Express Image (Charakter) of His Being." Literally this verse means the shining forth of His Moral Excellence and the facsimile of His Person. This word is from a verb (Charasso) which means to cut or engrave into. According to Thayer it has two shades of meaning 1, The instrument used in engraving or carving; 2, The mark stamped on, or impressed on or wrought out in that instrument; hence an impression, a mark or figure burned in as in (Leviticus 13:28) or stamped on; the exact expression (Charakter) of any person or thing. Charakter "is used from Herodotus down to mean the distinguishing features, material or spiritual borne by any object or person; or the traits by which we recognize it as being what it is. It is used by Euripides (El 558f) and by Aristides (Pol. 1:9) for the mark on a coin which determines the nature and value of the piece. Philo used it to designate the impression of the engraving on a die or seal which is conveyed to other substances. Then by a natural transition Charakter is applied to that in which the distinguishing traits of the object to which is referred are found. For example Philo describes the spirit, the essence of the rational part of man as a figure and impress (Charakter) of the divine power. Clement of Rome speaks of man as an impress (Charakter) of the image (Eikon) of God. Charakter represents traits only and therefore is distinguished from eikon which gives a complete representation under conditions of earth, and from morphe which marks the essential form," Wescott on Hebrews. Then "Charakter emphasizes the true personality of the Son as offering in Himself the perfect representation of the divine essence of the Father." Wescott.

Thus in four words we have expressed the relationship of the Father and the Son, in Morphe He is the Form of God, in Eikon He is the Image of God, and in Logos He is the Word of God, and in Charakter He is the Character of God. Certainly then He is as Dr. R. G. Lee has said, "The outstanding miracle of all the ages, Literature's loftiest ideal, Philosophy's highest personality. Criticism's supremest problem. Theology's fundamental doctrine. Spiritual religion's cardinal necessity." He is the chiefest among ten thousand and the one altogether lovely, the Rose of Sharon, the Lily of the Valley, the Pearl of Great Price, the Bright and Morning Star, the Rock of Ages, and the King of Kings and the Lord of Lords. He is God Incarnate in the flesh, for he said, "I and my Father are one," John 10:30.

—BR—

The Baptist Record will make a splendid Christmas gift for some friend or member of your family not receiving its weekly visits. The subscription price is now \$1.00 per year to all.

—BR—

A few years ago few foreigners came to the United States to study although many Americans studied abroad; today some 15,000 students from foreign countries are enrolled in American colleges and universities. American cultured influences are destined to be felt more and more in world life, as these thousands of students return to their homes to assume positions of leadership. They will carry with them what we put into their education here—ideas, ideals, traditions, ambitions, customs, standards, virtues and vices. Surely for the world's sake we should emphasize Christian Education as never before.—H.L.M.

—BR—

The United Press is authority for the statement that it costs about \$14,000,000 a year to operate Harvard University, the oldest in the United States, and that the past year's expenses exceeded those of the year previous by \$644,238. Such figures make the amounts spent on their denominational colleges by Mississippi Baptists appear pathetic by contrast.—H.L.M.

STOUT MEMORIAL HOSPITAL

Wuchow, South China.

"THE DEPRESSION BRINGS OPPORTUNITY"

—o—

Although the worldwide "Depression" is having some effect upon the various forms of mission work in China today, at the same time all reports and investigations reveal the fact that the "Opportunities" were never better.

The people of China are being swept by the tides of one national patriotic movement after another. The changes are coming so fast, and amount to so little, the people are bewildered. They are seeking the truth. They are investigating the claims of Christianity. They have seen many transitions in the affairs of the government but little progress, and practically no relief. In contrast to this situation they have witnessed the growth of the gospel and experienced its certainty. Many realize that the gospel has brought happiness to many in China and their contentment is evidenced by their faith.

During the summer here at the STOUT MEMORIAL HOSPITAL we have had exceptional "Opportunity" for service. In addition to the usual heavy work taking care of patients during the hottest weather, this year has brought an epidemic of Asiatic Cholera. It seems to have been rampant in other places also. We have had a large number of these cases. Such suffering, such hard long hours of treatment and such anxiety, wears upon the strength of the staff and hospital resources. How faithful the staff has been. How utterly unafraid—when others refused to help. We praise God that none of the staff have fallen victims to this devastating oriental disease. We are thankful that the epidemic is abating.

Our Free Clinic is open every day and is well attended. We have treated more cases than usual this year. The "Depression" is having its effect in sending the people for Free Healing. The gospel is broadcast every day from this healing "Life Saving Station."

Please pray for us, the work and the workers here, that we may be faithful to the "Opportunity" and advance, rather than retrench, during this time of exceptional "Depression and Opportunity." Psalm 68:19.

Yours faithfully in Him,
Geo. W. Leavell.

—BR—

THE BAPTIST WORLD CONGRESS IN BERLIN

—o—

The Executive Committee of the Baptist World Alliance met in the Madison Avenue Baptist Church, New York, on Tuesday, November 29, 1932. Representations regarding the advisability of a change of date for the Baptist World Congress were considered. Extensive correspondence from the United States, South America, Germany and other countries of Europe was submitted by the secretaries. The president added a brief report respecting representations that had reached himself.

After prolonged and careful consideration the Executive Committee unanimously adopted the following resolution:

RESOLVED: That in view of the present economic situation and the serious burdens resting on the missionary enterprises of the denomination throughout the world, the Congress of Berlin be postponed until 1934. The Executive Committee hopes and believes that an improvement in world conditions will permit it then to take place without the disadvantages which would at present be difficult to avoid. The members of the Executive Committee trust that Baptists from all parts of the world will unite to insure that the Baptist World Congress to be held in Berlin at that time be fully attended and be spiritually effective.

During the discussion it was mentioned that in the event of the Congress being held in 1934 it will fall in the centenary year from the birth of Charles Haddon Spurgeon and the beginnings of Baptist work in Germany.

Thursday, December 15, 1932

THE BAPTIST RECORD

7

THAT SUNDAY SERVICE
By Jonathan Scribblerius—o—
What Will He Do With Them?

There he stands. He is the pastor and has just come upon his pulpit platform and is facing his congregation.

What will he do with them? There they sit—several of them—and a glance at their eyes will suggest a sea of wandering thoughts. They have come from all manner of homes, and have already, that morning, had battles, downfalls, excitements, strains, disappointments and temptations and each individual would have a different story to tell from all the rest of the congregation.

What can that pastor do with them? Their thoughts are jumping, roving, drifting. Many are now merely watching him to see what will happen at the front. Perhaps the choir is filing in and the people's gaze is divided between the choir and the preacher.

What will he do with that heterogenous crowd? View them merely as an audience to whom, in a few minutes, he will preach? Alas, if he does.

Is not his God-given mission that of leading them through a season of spiritual worship? Can he awaken in them a consciousness of the divine Presence? Does he know how to calm that restless sea before him and turn every thought and feeling towards Him who is in their midst to receive their worship. By the help of the Holy Spirit that congregation may become as clay in the hands of that pastoral potter to be shaped by him into a group of genuine heart-worshippers. But has he come prepared for such work? That is what many burdened hearts in his audience at that moment are probably wondering.

The Choir at the Front

Ought the choir to be elevated at the front, facing the congregation?

"No need to discuss that matter" you say; "the choir is already at the front in most of our churches."

But new churches are being erected. Where shall they put the choir? That depends on the churches. If their congregations are like those of the early New Testament congregations they probably will not need a choir. Spirit-filled Christians meeting together in their worship-services for the one purpose of expressing to God the gratitude, praise and adoration surging in their hearts will hardly need a set of singers to help them in their singing. One of the most striking facts in connection with worship-services, is the manner in which a congregation can take care of its singing without any leadership when hearts are united and bursting with worship. And, oh, what singing it is! How it does come from the heart-depths. Imagine a chorister yonder on the platform beating the air and urging such worshippers to sing,—and to sing louder. They can't help singing. Some soul, perhaps, —out in the congregation—has struck up the hymn, "Oh, how I love Jesus" and like a tidal wave the song rolls and swells as the congregation, by their spontaneous whole-hearted praise, seem to be saying "That hymn is just what my heart wanted to say." The choice of that hymn was born of the moment. At another time, perhaps, the pastor, or a deacon, or a very obscure saint strikes the hymn, "Jesus, I love Thy charming name" and, oh, how those grateful lovers of the Master use that hymn as wings for their praise. They need no leader.

"But that's impossible today" you say. "No respectable congregation is going to sit and wait for some eccentric Tom, Dick, or Harry, in the congregation to strike up some song of his own choosing, and probably start it on the wrong key."

Very true. We shall probably move along the old accustomed ruts of our service-programs without change, and I am not suggesting the other plan as a regularity. But many of us have been in services of the other kind. In the Welsh revival, we are told, the Spirit seemed to have charge of the singing, and what singing they

did have. Spontaneity as a vital element in our church services oftentimes stands on the outside knocking at the church door.

Yes, it looks as if most of our churches must have choirs. But why mount them high at the front facing the congregation? Why put them as a magnet for the eyes and thoughts of a congregation that ought to have no distractions before them as they are seeking to become lost in communion with the Master.

Why put the choir members at a point where, with the eyes of the congregation upon them, they themselves are tempted to self consciousness and where, with the many distractions out in the auditorium before them, they find it difficult to lose themselves in heart-worship.

Does not the place usually given to the choir in our church buildings let out the secret as to the objective in most of our church services. These services must be entertaining and attractive. With the choir in full view of the congregation spiritual worship is not easy. But it is not impossible. Almost everything depends on the pastor who is in charge of the service.

—BR—

THE TENDENCY TO "MODELS OF INEFFICIENCY"

—o—

I have gone about a great deal among the District Associations in recent years. Two things are very noticeable. The first is the hurry to get through and get away. And the second is the growing lack of interest on the part of those appointed to prepare reports on the various subjects to be presented for consideration and discussion. In one Associational meeting recently, of one day's duration, not a single report was prepared and ready for presentation and for the convenience of the clerk. In almost every instance the brother who had been previously appointed to prepare the report either came before the Association with his hands full of the "Suggested Material" furnished him for the purpose, and read disconnected bits here and there, making profuse apologies for his dereliction, or sent this undigested "Material" by the hand of another who had not had time to make the necessary preparation. And near the close of the day a blanket motion was passed that the clerk, with the help of another, be instructed to edit such "Material" for printing in the Associational minutes. Such a long-suffering clerk, bearing away his arms full of other people's delinquencies, is worth having anywhere.

Now this procedure would be excuseable and forgivable, if it were in a backwoods Association, of country churches and poorly trained leaders. But when such occurs in an Association where there are ten full-time churches, and eight half-time churches, and only four quarter-time churches, manned by some of the best and most proficient leaders in the denomination, it is inexcusable and unforgivable. Indeed, it is a travesty on the Lord's work which of all businesses should "be done decently and in order." Certainly if a thing is worth doing at all it is worth doing well.

Yours kindly but anxiously,
J. L. BOYD, Vicksburg.

—BR—

"Christian colleges," says the Western Recorder, "have produced far more and higher results for society, dollar for dollar, than have secular institutions of learning. They started this educational business in America. Indeed they suckled the giant of secular erudition which now wears so impressive a mien and bids to take over the whole job. Christian schools are still producing the stuff of human character and culture in a degree immeasurably beyond that which would be indicated by the money it takes to run them. In a time of money-madness they have not forgotten how to do more with less." The truth of these words is strikingly illustrated in our Mississippi Baptist schools.—H.L.M.

WHY WE HAVE SO MUCH LAWLESSNESS IN OUR COUNTRY

—o—

Any community has just the kind of conduct in it the people want.

The people are the government in this country.

The trouble with us is we have gotten the idea that it is none of our business what people do in our vicinity just so they do not directly injure us.

"Am I my brother's keeper?" By our conduct we say with Cain, "I am not."

Our enforcement officers do not do all they might do because we do not demand it.

They get little or no help from us in suppressing crime unless we are directly injured by the criminal. We do not give information about law-breaking in our community because we are moral cowards. We know if we help the officers to locate the offenders our neighbors will call us "PIMPS" and we just cannot stand that.

When a criminal is caught some GOOD (?) neighbor will make it his business to be at the court and plead, on the side, with the judge to let them off "OR MAKE IT A LIGHT FINE" and if convicted the "SOB SISTERS" will raise a howl if he is to be punished. Men from 19 to 21 years of age are turned over to the juvenile officers or get a suspended sentence even in crimes as grave as robbery, burglary and on down. Many of them continue to get drunk and commit other petty crimes and disturb the community in which they live.

Some of the worst boys of the community are often turned loose again and again upon the neighborhood where they live.

I think oftentimes the judges of the various courts turn the offenders over to the juvenile officers because they have not the backbone to do what they know to be right for fear of the censure of said juvenile officers and their cohorts.

Another reason, a potent one I think, is that the social standing of the criminal when he returns from serving his sentence, regardless of the crime committed is not lowered. In other words, he is a hale fellow well met.

Still a greater reason is when one happens to be convicted and sent to a penal institution regardless of the heinousness of the crime committed his attorney or someone else gets up a petition to get him out and a great number of our outstanding citizens sign it to keep from offending the one who presents the petition. Yea, we often see the names of the court officials and jurors on the petition.

Why should anyone fear punishment under prevailing circumstances. They do not.

There are many people in any community who will obey law only through fear of punishment.

God knowing the nature of humanity instituted punishment for crime as well as reward for righteous living. Both are stressed in His book from Genesis to Revelation. Punishment here and hereafter; Hell or Heaven hereafter according to our conduct here.

Punishment was mainly instituted to prevent a recurrence of the crime by others more than just to punish the criminal who committed the crime. We seem to have entirely forgotten this feature of the matter.

C. R. Williams,
Meridian, Miss.

—BR—

President Glenn Frank of the University of Wisconsin says that the dollar spent by the average American is distributed as follows: living costs, 24 cents; luxuries, 22 cents; waste, 14 cents; Miscellaneous, 13 cents; investment, 11 cents; crime, 9 cents; government, 5 cents; religion, 1 cent; education, 1 cent. And still many Baptists complain about the "constant calls" from the churches and the "high cost" of education.—H.L.M.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Our Lottie Moon Week of Prayer is history now but I am sure those of us who were privileged to hear Miss Emma Leachman during that week will never be the same again. We will give a write-up of her visit to our State the coming week.

—o—

Do not forget to glean throughout the month of December for your Lottie Moon Offering. You will want to give every woman an opportunity to have a part in keeping our 103 missionaries sent out by the Woman's Missionary Union on the field for another year.

We are printing on this page an editorial by the Editor of the Jackson Daily News in which he pays tribute to our beloved Miss Margaret Lackey.

—o—

MISLETOE AND MOSS

By Frederick Sullins

At the desk of hostess up at the Baptist State Hospital sits a smiling little woman on whose shoulders lightly rests the weight of more than 70 years, and whose duty it is to meet and greet the hundreds of visitors who daily pass in and out of that house of pain.

That, however, is but a small portion of the work of this little woman. A hostess in a hospital has a myriad of duties. She is in reality the diplomat of the institution, a buffer between patients and the public. She comforts the sick, consoles anxious loved ones, prays for the dying, and is a veritable angel of mercy among those in the throes of pain.

It is doubtful if there is a woman in Mississippi who is better known than Miss Margaret McRae Lackey, who has consecrated the closing years of her life to an unselfish labor of love at the Baptist State Hospital. The spacious reception room at the institution is named in her honor, equipped as a gracious gift from a host of friends in Hinds and Copiah counties, where her long and useful life has been spent.

Graduating at Hillman College in the days before it bore its present name, Miss Lackey gave the glorious years of her young womanhood to the profession of teaching, and many hundreds of mature women in Mississippi have the influence of her gracious mind and spirit indelibly stamped in their characters. Then she was called to a larger and more influential work. For twenty full and fruitful years she was the director of woman's missionary work among the Baptist churches throughout the state, and became known to and venerated by multiplied thousands of workers in that great religious faith.

Today this frail but active spinster, mindful not of her three-score and fourteen years, is truly a hand-maiden of God, and fits into her place in human affairs with a perfection that can be attained only by one whose whole life has been attuned to the teachings of the lowly Nazarene who told a multitude on the hills of Judea that He "came not to be ministered unto but to minister," and in proof of His purpose wrought miracles that made the lame to walk, the blind to see, and the dead to come forth from their graves.

It was a happy thought that brought Miss Margaret Lackey into the halls of the Baptist Hospital to greet arriving patients, to spread sunshine among sufferers, to soothe pillows of pain, to inspire confidence among loved ones, and often, during the still hours of the night, when the Angel of Death enters a dim-lit room,

to kneel in earnest prayer at the bed-side of the dying. What a glorious finish for a long and useful life! What a wonderful opportunity to win a few more stars for an already well-filled crown!

All this is by way of prelude.

There came to the desk of the editor of the Daily News the other day, almost buried beneath a basketful of political literature and propaganda for a hundred causes, most of them worthless, a modest, paper-bound volume bearing on its title page these words:

"Mistletoe and Moss. By Margaret McRae Lackey."

In other words, a book of poems, written by this sweet, spiritual, gentle-faced little woman, perhaps scribbled off at odd moments, evidence of a soul yearning for expression, manifestation of an inherent talent suppressed because busy hands had other work to do.

Workaday editors seldom have either time or inclination to read poetry save when they occasionally summon some sentence from a master or mistress of the muse to drive home a point or adorn an argument. Pegasus does not always meet with warm welcome in the printshop, a fact to which all poets will bear mournful witness. Poetry and press dispatches form a sad mixture.

It is nevertheless a sincere pleasure to say that Miss Lackey's "Mistletoe and Moss" is well worth reading. Highbrow critics would perhaps not class it as great poetry, but the highbrow critics are wrong. They cannot see great poetry save when the phrasing is vague and phosphorescent and the meaning obscure. Miss Lackey has not written that kind of poetry. She has placed a high sentiment or a heartthrob in each modest stanza, and that is the epitome of fine writing, whether in poetry or prose.

Throughout the little volume the author reveals the propelling power of her life—a simple, trusting, childlike faith in God. Hear these lines from "A Morning Prayer," for fine humility, a sweet whisper from an humble and contrite heart:

"Make thou my will with Thine in full accord,
And let me prove no hindrance to Thee, Lord."

Not asking God to grant any selfish desire, just the privilege of being in harmony with the Divine will. One would have to delve deep into the realms of verse to unearth a finer sentiment.

Several splendid Christmas poems fill the first pages of the volume, especially appropriate for the approaching Yuletide season, and in one little stanza in found this sentence, strikingly reminiscent of James Whitcomb Riley or Eugene Field at their best:

"We can bring solace to refined,
By being kind, just being kind."

Here are some lines on "Growing Old" that are worth remembering:

"I think 'tis lovely to grow old,
When one grows old like you;
Your mingling of Life's gray and gold,
Has shed rare light o'er paths untold,
And made them plain and true."

"Teach Us to Wait," is the title of a little poem peculiarly appropriate in this era of depression, doubt and despair that has engulfed a topsy-turvy world:

"Lord, teach impatient ones to wait,
And bide Thine own appointed time;
Grant patience, fortitude and strength,
And add to these a faith sublime,
That wavers not by day or night,
But presses onward in the fight."

It has been the evident purpose of Miss Lackey to make her simple rhymes a soothing medicine for sick and saddened souls, and lift up human hearts to higher and holier things. She does not seek to ascend the dizzy heights of Parnassus, but clings close to common humanity, the throbbing pulses of the masses. Her sentences flow smooth and effortless, like a gentle spring trickling down the hillside. There are no tragic moments, no tearing of passion to tatters, no eyes in fine frenzy raging, just the sweet outpouring of a soul that has always kept close to God.

—BR—

STEWARDSHIP OF POSSESSION (December)

—o—

I. God is maker, owner and giver of all. Gen. 1:1; Deut. 8:18; Psalm 24:1; Hag. 2:8; James 1:17.

II. As a steward, I must give an account. Rom. 14:7-8; Rom. 14:12; I Cor. 4:2; I Cor. 6:19-20.

III. Acknowledgement of stewardship requires setting aside a definite portion for extension of Christ's kingdom. Deut. 14:22; Deut. 16:16-17; Psalm 96:8; Matt. 22:21; II Cor. 8:7.

IV. Tenth is minimum suggested by Scriptures and is sacred. Gen. 28:20-22; Lev. 27:30-32; Mal. 3:8-11; Matt. 23:23.

V. We must recognize the remainder as a trust. Matt. 25:14-15; Matt. 25:19-21; Luke 19:13; Acts 20:35; I Tim. 6:7-8.

VI. Standards by which we are to give: (1) Through the church—Mal. 3:10; (2) Cheerfully—II Cor. 9:7; (3) Liberally—Luke 6:38; (4) Sacrificially—II Cor. 8:1-4; (5) Proportionately—Deut. 16:17; (6) Systematically—I Cor. 16:2.

VII. Warning against selfishness and disloyalty. Matt. 6:19-20; Luke 12:15; Luke 12:33; I Tim. 6:6-10; I Tim. 6:12-19; James 5:15.

VIII. Rewards promised to faithful stewards. Prov. 3:9-10; Mal. 3:10-11; II Cor. 9:6.

IX. Basis of joyful stewardship—II Cor. 8:5.

—BR—

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—BR—

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—BR—

The turning over of the work of the Education Commission to the Convention Board in Mississippi does not affect the control of the colleges themselves. They have their own separate boards of trustees who are responsible directly to the Convention.

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Thursday, December 15, 1932

THE BAPTIST RECORD

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, MississippiR. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

Church Store-house

This is such an important subject, and one that has been neglected too long by the Baptist churches, that I like to talk about it. We see that it is scriptural, both in the Old and New Testament. Now the question is whether we are going to be Scriptural churches and put the store-house plan into practice where practicable. We have majored on money and thus made it almost impossible for a large percent of our members to contribute to the Master's work. Many poor hearts have longed to have a part in the church work but, having no money, they could not do so. If the church will arrange to take care of produce than nearly all can do something and have the joy of giving—for truly "it is more blessed (happy) to give than to receive." Let's give these dear hearts an opportunity to share in the joy of worship through their gifts.

One church recently adopted the custom of placing a basket at the door of the church each Sunday. The first day a few eggs came in. The next Sunday there were several dozen eggs in the basket and some nickels besides. One dear woman said: "Well, I am so glad, I have a few eggs but no money, so now I can give my Lord something." There are doubtless many more just like this good woman, just anxious to help the cause and will rejoice when the church makes provisions so that they can do so easily. Think of these dear members and give them a chance.

Gathering eggs for the Master looks like a little business, but Solomon said: "Take us the foxes, the little foxes, that spoil the vines." This great big world is made up of tiny grains of sand. So it is the little gifts that carry on for the Lord. But just calculate for a moment: The average church in the

state is perhaps 150 members. One egg each Sunday from all these would be 150 eggs, or 12½ dozen. At a yearly average of 20 cents a dozen, this would amount to \$2.50 a Sunday. Multiply this by 52, the number of Sundays in the year, and we will have the neat sum of \$130 for the year. Is that worth trying? That is more than many churches give in a year.

Besides, when the people get started to bringing eggs many of them would bring a dozen or more each Sunday, as they did at the church mentioned above. Occasionally a chicken or a gallon of molasses would be brought and thus swell the amount. How easy it would be to raise a goodly sum for the Lord's work if only the leaders in the churches would take time and arrange to put a bit of effort and common horse-sense in the business of the church. When we learn the teaching of the Bible as it is and serve God accordingly times will get better and we will supply all the needs of the churches. Then all will be happier and better off financially. No one ever went broke giving to the Lord, but thousands are in hard circumstances today because they have withheld from God.

"Regular church attendants and those who give to the Lord regularly through the churches do not stand in bread-lines or call on the government and the Red Cross for help." This statement is true as a rule. "I have never seen the righteous forsaken nor his seed (children) begging bread" is what the Bible says. And again it says: "Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine (the money crop). Watch the beggars and you will see where they come from. Try the store-house plan at least in part if not in total.

—o—

NOTES AND COMMENTS

All are deeply grieved and in deep sympathy with Rev. S. E. Carter, of Slate Springs, because of the death of his good wife last week. May the Lord comfort him and other loved ones.

—o—

Program for the dedication services of the Coffeeville Baptist Church building will be out pretty soon. The dedication is set for Jan. 1, 1933. This is the ninth anniversary of the present pastorate.

—o—

Next Monday, December 19th, the Baptist Pastors' and Laymen's Bible Study Assembly will meet with Central Baptist Church, Grenada. A good program is announced and a good attendance is expected. Come over and worship the Lord and learn of Him.

—o—

Last Sunday the Yalobusha County B. Y. P. U. Convention met in monthly session with Tillatoba Baptist Church at 2:30 P. M. The county is divided into three districts and meets in them alternately. District One had charge of the program last Sunday, as follows: Topic—"The New Missionary Spirit"; devotional, Robert Haynes; "The

Message of Christmas 1932," Hazel Rhodes; "How B. Y. P. U. Members Can Serve the World"; "In Lands Beyond the Sea," Emerson Crawford; "In Our Country Churches," Lucile Best; "A Missionary Where You Are," Bonnie Cook; "What Can We Give," Mabel Frazier; special music, Oakland Union; "The Building of a Church," by Oakland Union. Kermit Coker is president, Sellers Denley is vice-president, and Miss Jessie Denley is secretary.

—o—

"The Lord's Supper is a symbol of the doctrine of the atonement; a picture of the broken body and spilled blood of our Savior. There is no virtue in the emblem, but a revealing of the cost of our redemption."—Dr. Lowrey.

—o—

Rev. D. W. Powell, of Louisville, Ky., Field Representative of the Foreign Mission Board, is ready to visit any Baptist Church needing his services and give it a few days' evangelistic and stewardship lectures or sermons. He is to be in our state the first Sunday in January, and if a church wants his services write the writer.

—o—

Dr. C. E. Maddry was recently elected Secretary of the Foreign Mission Board. His talk and his manner bespeak that a good choice was made.

—BR—

SUNDAY SCHOOL ATTENDANCE
DECEMBER 11, 1932

Jackson, First Church	491
Jackson, Calvary Church	572
Jackson, Griffith Mem. Church	295
Jackson, Davis Mem. Church	332
Jackson, Parkway Church	161
Jackson, Northside Church	52
Meridian, First Church	570
McComb, First Church	362

—o—

B.Y.P.U. ATTENDANCE DEC.
11, 1932

—o—

Jackson, First Church	49
Jackson, Griffith Mem. Church	100
Jackson, Davis Mem. Church	205
McComb, First Church	139
Picayune Baptist Church	100

—BR—

STATE MISSION BOARD
MEETING

—o—

The annual session of the Baptist State Mission Board met at the First Baptist Church, Jackson, 7:00 P. M. Dec. 12, 1932. In the absence of the chairman, Dr. R. A. Kimbrough, who has removed from the State, Secretary W. E. Lee called the meeting to order. A. S. Johnston led in singing "Near the Cross." R. A. Morris, of Holly Springs, led in a short devotional.

The secretary called the roll of associations and a quorum of the members was present. The following officers were elected: chairman, M. P. L. Love; vice-chairman, Bryan Simmons; recording secretary, Walton E. Lee; corresponding secretary, R. B. Gunter. Secretary Gunter expressed his appreciation of the continued confidence manifested. He also called the board's attention to the financial condition of the Baptist Education Commission. The recent Convention meeting recommended the discontinuance of the commission and the board becomes

responsible for the affairs thereof.

This statement shows \$177,033.69 due by Dec. 31, 1933. The entire obligations are around \$650,000.00 due within the next few years. A committee from the W. M. U. read a report of the year's work and made the usual requests. The re-election of Miss Fannie Traylor as W. M. U. secretary was asked, and Miss Edwina Robinson was recommended to succeed Miss Frances Landrum as Young People's leader, the latter having resigned.

At the order of the board Bryan Simmons led in a special prayer for the following sick: J. J. Mayfield, Mrs. T. W. Young, Miss Edith Lightsey, Dr. B. G. Lowrey, and other sick ones.

Special requests were heard: W. E. Holcomb, president of Mississippi Woman's College; I. D. Eavenson, Delta Teachers' College; E. S. Flynt in behalf of the South Mississippi mission field; Norris Palmer, representing Louisiana Convention, relative to the paper work; B. B. Dansby, president of Jackson Colored College, made requests for the several causes. Ben L. Bridges, secretary of missions in Arkansas, was introduced and spoke to the board meeting.

The following committees were appointed by the chairman: On Budget and Allocation, on Nominations, on Sunday Schools, B. Y. P. U., and W. M. U., Baptist Student Work, Baptist Record, Pastoral Support and Church Building and Budget of Institutions.

The meeting suspended for one hour and the various committees met. On reconvening the committee on Budget and Allocation made a partial report. It recommended a division of funds between state and south-wide objects on the basis of 75% for state work and 25% for outside objects. The meeting adjourned to meet 9:30 A. M. Tuesday.

ORDINATION OF TWO
PREACHERS

—o—

On Thanksgiving day we ordained two preachers at Pine Grove church, Simpson County, Barney Padgett and Clarence Hughes. The Presbytery were Bro. Jack Hughes, Clifton Mills, C. S. Moulder and myself. Clifton Mills and myself conducted the examination, sermon by C. S. Moulder, prayer led by Jack Hughes. The young men stood a fine examination. They are both fine consecrated, talented young men. They bid fair to make a success in the work that the Lord has called them. This makes eight preachers that have been ordained from this church since I organized it thirty years ago. There are two more that will be ordained there soon.

D. W. Moulder.

—BR—

"Who can give a sentence using the word pendulum?" asked the teacher.

Little Rachel's hand shot up. The teacher nodded encouragingly.

"Lightning was invented by Pendulum Franklin."

—BR—

"Hello, old top, new car?"
"No, old car, new top."

The Sunday School Department

SUNDAY SCHOOL LESSON FOR
DEC. 18, 1932

Prepared by
L. D. Posey, Jena, La.

Subject: Review: Christian Standards of Life.

Golden Text: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luke 9:23.

Scriptures for study: The golden texts for all the lessons for this quarter.

Introduction

This time we have our review one week before the close of the quarter, so as to have "God's Gift to Men," for our lesson on Christmas day, which will be the last Sunday in this year.

The Lesson Studied

As always, the review is the most difficult lesson of the quarter. This is true, because of having to consider so much scripture of vital importance in such short time if speaking, and such limited space if writing.

The lessons of this quarter have been good, though so closely related, it has been impossible to prevent overlapping in discussing them. In writing a review things already said, must of necessity in many instances be repeated.

The golden text of each lesson, when properly selected, epitomizes the teachings of the entire lesson. That being true, these notes will deal this time as far as space will permit, with their central teachings.

Oct. 2. Grow in grace, and the knowledge of our Lord and Savior Jesus Christ. II Peter 3:18.

This text presupposes regeneration and salvation. One cannot grow in any thing until he has that thing within him. When one becomes a Christian through faith in Christ, the scriptures correctly represent him as being a "babe in Jesus Christ." But no one would want his child to be a baby all its life, however much he might love babies. So no Christian should be willing always to remain a "babe" in the Christian sense of the word. To prevent that, we have all the means of grace, such as Bible study, communion with God in prayer, worship in song and praise, fellowship of worship together in the Lord's house at stated times. But above all else, a life completely separated from habits of worldliness. Worldliness will counteract all the means of grace, and the Christian so living must remain a spiritual dwarf.

Oct. 9. I will walk within my house with a perfect heart. Psalm 101:2.

The teaching of this text is the normal fruit of what is taught in the preceding text and paragraph. One who has the normal Christian growth as a result of the use of the proper means of grace, will of necessity live in his home daily, the humble consecrated life. His family

will know beyond question that he is a child of God.

Oct. 16. Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 22:6.

The man who walks within his house with a perfect heart, will not only have his family under righteous home government, but will rear his children as God has directed him. When that has been rightly done, there is little danger of such children going far wrong. To fail to do so, is to invite disaster, and virtually doom one's offspring before it is old enough to decide for itself. May the Lord have mercy on such parents.

Oct. 23. As for me and my house, we will serve the Lord. Joshua 24:15.

This last text summarizes the deliberate study and conclusion reached thereby of all involved in the texts studied already. The Christian who rightly surveys life with all its responsibilities can reach none other conclusion than that reached and voiced by Joshua. When that has been done, one can safely trust the results in the hands of God. Further discussion of a fact so obvious is useless.

Oct. 30. Whatsoever a man soweth that shall he also reap. Gal. 6:7.

This last text quoted, is an inexorable law of God, and applies to the whole range of human life, and includes the acts of governments of nations. These notes are being written on election day, and just so surely as the people of this nation by their votes this day, register their appeal for the repeal of the Eighteenth Amendment, or a modification of the laws enacted by virtue of it, we will as a nation reap a harvest of crime, suffering, debauchery, with financial and political upheavals such as this nation, and but few others have ever seen or known. Figuratively, this nation has been exalted to heaven. If she spurns these glorious blessings and opportunities as Caper-naum did our Savior, then she, like that city, will be cast down to hell. And may the Lord have mercy on us.

Nov. 6. Blessed are the peacemakers; for they shall be called the children of God. Matt. 5:9.

Every real Christian desires not only peace, but world peace. But every Biblically informed Christian knows that we will never have world peace until Jesus comes and personally establishes it. That Christians should strive for righteous peace of every kind, is a self-evident fact, and needs no discussion.

Nov. 13. Not slothful in business. Rom. 12:11.

All that space permits to be said in review of this text and the lesson with which it is connected, is that there is no place in Christianity for unrighteous business transactions of any kind, neither is there

a place in this life, nor in Heaven, for a really lazy Christian. There is too much that needs to be done, for the Christian to spend his time in idleness.

Nov. 20. Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he posseseth. Luke 12:15.

Covetousness is a very common and a very dangerous sin. It is not always confirmed to material things, but sometimes enters the realm of things that pertain to the spiritual. It saps a person's spirituality as few other sins will. The New Testament classes it with drunkenness, idolatry and murder. See I Cor. 6:9:10; Eph. 5:5.

Nov. 27. They first gave their own selves to the Lord. II Cor. 8:5.

This text is the keystone of the arch of so-called Christian activities. Unless the soul has been given to Christ for salvation, and the life for service, then all that we do is only so much of "sounding brass and tinkling symbol." Nothing more need to be said at this point.

The central thought of the text for Dec. 4, is that God saves all that trust Christ, and that without regard to race, color or nationality.

The text for Dec. 11, gives the standard by which the conduct in every way of our entire lives is to be measured. Whatever falls below that, must be cut out, if we are to meet the approval of God.

Self-denial is the center of Christianity from the human side, and is clearly set forth in the text for Dec. 18.

Finally, Dec. 25, we have the whole gospel in one verse which is the text for the lesson for that date, John 3:16. May the Lord grant that on that day, there shall be a mighty turning to Him for salvation of the unsaved, and consecration of those that are already saved.

A BLIND BEGGAR
By Louis J. Bristow, Supt.

I heard the tap, tap, tap of his walking stick and a blind man entered my office. Following him, holding his coat sleeve, was a blind woman, his wife. Miss Richards, my secretary, sensing the situation, promptly arose and guided them to chairs, for the woman's expression indicated she was suffering. Their story was soon told: both blind, they sold pencils on the streets for a living and when they were driven to it they begged a lodging place. They travelled from place to place, selling pencils on the train when they could. The wife long had been a sufferer, and papers they presented from doctors indicated that she had been treated in Tuscaloosa, Ala.



HEALING HUMANITY'S HURT
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GIFTS AND LEGACIES ARE SOLICITED.
SOUTHERN BAPTIST HOSPITAL
New Orleans, La.

McComb, Mississippi, and elsewhere. They were Baptists and had been trying to get to New Orleans where, they had been told, she could enter the Southern Baptist Hospital for the much-needed surgical attention. A letter from their pastor certified to their membership and Christian character. Would we admit her as a free patient? For she suffered much and had no money.

I remember that I had preached more than once about the blind beggar near Jericho who had begged Jesus for help and who, after receiving His blessing, "followed Him, glorifying God;" and soon the poor woman was in bed, under the care of a competent Christian surgeon. He says her condition is such that she will have to be in the hospital for a long time receiving treatment before she will be in condition to stand the operation that will be necessary to prolong her life. So she is here, a guest of Southern Baptists. But the hospital, because of increased demands upon it for free service, has no funds to pay the necessary cost of this poor woman's case: and I am wondering whether there are those amongst us who, blessed with eyesight and a strong body, will help care for her?

Why does God let blind beggars be? May it not be that in them He gives us an opportunity to serve Him by helping them? I know of no other reason. Does this appeal to you?

New Orleans, La.

—BR—
THE HICKERSONS

Recently we closed a good meeting with pastor B. H. Kazee and his church at Morehead, Ky. There were sixteen additions to the church. Eleven of them for baptism. The church was greatly revived. Three were saved after the meeting had closed before we left the church that night.

We are now in a most gracious meeting with Dr. I. E. Lee and the First Baptist Church of Harrisburg, Ill. We had a most wonderful day yesterday. There were twenty-five additions; sixteen of them for baptism. Many others made profession of faith in Christ.

The first of December we begin a meeting with pastor W. A. Holladay and his church at Greenburg, Kans. This is the third time to be with Bro. Holladay in meetings.

—Evangelist and Mrs. J. W. Hickerson.

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FROM FAR SANTA FE

The Record for Dec. 1st is unusually fine. I have consumed the larger part of an afternoon "devouring" the excellent articles.

"Lines from the City of Crosses"

There are two institutions in the ancient city of Santa Fe that are in sharp contrast—they are for that matter everywhere—the Baptist Church and Roman Catholicism. There exists in this capitol city the historic Cathedral of St. Francis erected by Bishop Laney, made famous in Willa Cather's book, "Death Comes for the Archbishop." This church boasts of ten thousand communicants of the eleven thousand population of Santa Fe. Catholics boast of the oldest church in the United States, the mission of San Miguel, also located here. In addition there are the Guadalupe Cathedral, St. Michael's Academy for boys, Lovotto Academy for girls, St. Catherine's Indian school and St. Vincent's Sanatorium with several parochial schools, totaling millions of dollars of city property. Of course the cross in the symbol that adorns all of these buildings. Truly this is a land of much cross-wearing and little cross-bearing.

For two days following his tragic death by accident, the Archbishop's body has reposed in state at the Cathedral. Thousands have thronged the building to do him honor. A steady stream of superstitious humanity pass by his bier carrying prayer books and rosaries which they place on the dead man's body in order to receive divine merit and blessing.

Sometimes this preacher feels tempted to get out a map and locate Santa Fe to be sure that he still lives in the U. S. A.

There is also an institution here several blocks away from "Rome" that is bearing true witness to the Cross of Christ in believers' hearts, the First Baptist Church. Several score humble and loyal Baptists have maintained the worship of God and the preaching of the gospel of Christ for fifteen years at the cost of bearing the Cross in their lives rather than wearing crosses. At what cost only the faithful pastors who have served them and a handful of devoted members know.

Yet the influence of Rome, as powerful as it is, proves not to be the real handicap of Baptist work here. New Mexico pastors know the meaning of a phrase that is current. It is said when Baptists (not all, thank God) cross the Texas, Oklahoma and Colorado lines coming into New Mexico, they cry out, "Goodbye God, I'm in New Mexico now."

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WINTERSMITH'S
CHILL TONIC**
a most successful remedy for
MALARIA, CHILLS and FEVER
for over
60 Years
A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co., Inc., Louisville, Ky.

in visiting we find numbers of good American citizens who say: "Yes, I was active in church work back home, taught in Sunday school, attended W. M. S., B. Y. P. U., etc, but since coming to New Mexico" Yes, they are blank,—blank in love to God, loyalty to His church and in the influence of Christian living. If Christianity is worth that much back home, why isn't it worth something away from home? And from this angle, that I know so well, may I add to the ever-increasing plea throughout Southern Baptists' Zion for a Holy Spirit revival of personal consecration to our Christ on the part of our people at home and abroad. The challenge of our Risen Lord to four million Baptists is ever the same: "If any man would be my disciple, let him deny himself, take up his Cross and come after me."

With Christmas greetings to you and my home state friends,
I am sincerely,

FORREST N. PACK.

—BR—

MEMPHIS BAPTIST HOSPITAL

The following information comes through one of the Memphis papers, and will be of interest to all our people.

First: We have no financial troubles to report to our respective state conventions.

Second: Charity is our dividend. We have just declared the largest in our history, \$278,000.

Third: We are no burden to anyone; not to the church we represent; not to the city we live within; not to the patient who pays his bills (except as sickness is a burden always).

Fourth: We have asked no support from the Community Fund or individuals, or from ministers, or from anyone else, except payment made on pledges for more than 12 years.

"Since Jan. 1, 1915, we have not had a deficit. In 1918 and 1920 we made two campaigns for building purposes . . . our only solicitations.

"We gave during the year just ended \$278,000 to charity. This was given to nearly 4,000 patients admitted free, and to more than a thousand part charity. In other words, of the 11,500 patients admitted last year, charity and part charity patients were over 5,000.

\$1,208,000 In Five Years

"Included in the charity is \$10,880 given Crippled Children's Hospital and \$15,000 for orthopedic service."

Jennings' report says the Physicians and Surgeons building, opened five years ago, "has been of splendid service to doctor, patient and guest and has been the financial salvation of the hospital. Without financial aid received from this building, it would have been impossible to have given \$1,208,000 to charity in the past five years."

The executive committee of the hospital, George D. Sheats, superintendent for 10 years; Miss Myrtle Archer, superintendent of nurses, and Dr. M. D. Jeffries, chaplain, are given full credit in the report for their part in establishing the hospital's enviable record.

**How Doctors Treat
Colds and Coughs**

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results.

POPE

We are a very small church here in the southern part of Panola County. We haven't any wealthy members, but just to show how GOD is with them that try to help themselves, we undertook to build a new church building and it looked like a matter of impossibility. But I contended that it could be done if we took it to GOD through JESUS CHRIST our LORD; so we did and made a start, I knew all we had to do was just make the start. We now have a new church building with all the latest conveniences and paid for. We don't owe a dollar on our church. Our pastor is J. R. G. Hewlett of Charleston, Miss. He came to us October 1st this year. He filled his appointment here last Sunday, Dec. 1st, he preached to us two inspiring sermons. He ordained two deacons by prayer and the laying on of hands with B. B. McCullough and J. J. Packer, ordained deacons, assisting. Just a word here to small churches: Get on a cash basis. We are now on a cash basis by the help of the LORD. We only boast in the LORD, it is all to Him and His name's Honor and Glory. I have found that the more you do in your church the more you want to do. We are all proud and thankful to GOD for His blessings upon us as a church and individuals.

J. J. Packer,
Pope, Mississippi.

P.S.—The two newly made deacons are E. P. Rigby and Todd McCullough.

STONE COUNTL B. Y. P. U.

The Stone County B. Y. P. U. convention held its meeting in the Perkinson Baptist church, Oct. 30. Wiggins and Perkinson were the only representatives. We had as our speaker, Mr. Edgar Holcomb, president of Mississippi Woman's College, who had as his subject, "Iti the Geti."

The committee was left to plan place for next meeting.

President, Mr. H. V. Redfield.
Secretary, Cassie Breland.

OAKLAND B. Y. P. U.

About 6 months ago interest in our B. Y. P. U. at Oakland was on the wane. A few who were deeply interested were discouraged, but not dismayed. Some covenanted together

In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

to pray that the Lord would direct what to do. Ere long interest began to improve, the attendance began to increase. Both Senior and Junior unions seemed to take on new life, and this in face of the fact that our faithful and efficient director, Mrs. J. H. Page, wife of our pastor, had to go to the hospital and for a good while was kept away from our B. Y. P. U. Our Junior union had in it ages of both Junior and Intermediate. They had grown so in number that we divided, organizing an Intermediate union, which now numbers 21 members. Our Junior union now has 11 members. Our Senior union now has an enrollment of 31. Every member on our church roll of Senior age who is in reach of the church except one is a member of our Senior union.

Recently our Senior union took a study course using Pilgrim's Progress as the book. Eighteen Seniors and our Senior Deacon took examination on this and a few more who could not be out at the time will soon take this examination. We use the 8-point system. We have as high as 18 to make 100 as a grade. We also have a story hour for a few under 9 years old. The 5 in this department and our 3 general officers give us an enrollment of 70. Of this number several are from the dormitory of our agricultural school and others from the other churches of the town. Interest in our daily Bible readings seem to be increasing. Recently we had 69 present, including a few visitors.

The Obedient Servants held their regular monthly business meeting Tuesday evening at the home of their teacher, Mrs. A. G. McInnis, with 75 per cent present. All officers showing good reports, with two 100 per cent pupils. After the business refreshments were served at the home of Mrs. S. T. Stamps. All having a good time returned home.

—Reporter.
Elizabeth Polk.

**HALF-A-MILLION SOLD!
and commended everywhere**

1933

Tarbell's TEACHERS Guide
"The Lesson Help Without a Peer"
LARGEST AND BEST IN THE WORLD
Cloth \$1.90 Postpaid \$2.
F. H. REVELL CO., 158 FIFTH AVE., NEW YORK

The Children's Circle

MRS. P. I. LIPSEY

CHRISTMAS EVE IS COMING

By Grayce Krogh

There are whispers in dark corners,
There are bundles on the floor.
There are smiles on children's faces,
Christmas eve is at the door!
There are secrets, laughter, wishes,
There is shopping to be done.
My goodness, don't you thing all this
Is lots and lots of fun?
There's nice white snow upon the
ground,
There are wreaths in windows
bright,
For Christmas eve is coming soon,
With gifts and love and light.

—o—
My dear children:

I have been in Jackson today attending a big prohibition meeting. You know, the object of all these meetings is to keep whiskey and beer and other liquors from being sold all over our country again, as it was when I was a little girl. That makes me want to say to every one of you, my dear boys and girls, that I want you never to taste a drop of any kind of liquor. It will injure your bodies, it will dull your minds, it will bring dreadful results in your lives, and the lives of those who love you. I hope all of you will join the Loyal Temperance Legion of the Woman's Christian Temperance Union, and learn all about how you ought to live. And we big folks are going to do our very best to keep liquor from your homes and communities.

I had a letter yesterday from Ethelgene Parker of Jackson. When I first knew her she was almost a baby, but now she is in the third grade in school, and can write a nice letter. A good while ago, she won a prize in a contest we had, on our Page, and I packed the prize and sent it to her. After some weeks, her mother wrote and told me that Ethelgene had never received it. We did what we could, but it was never found. Was not that too bad? We are so happy to welcome her back, and to have Elsie Emma, too.

Love to you all, from
Mrs. Lipsey.

—o—

Bible Questions No. 24: Dec. 15th. The Parable of the Talents: Matt. 25:14-30.

1. What did the man of this story give to the first servant? What to the second? What to the third?

2. What did the first one make with his five talents? What did the second one make with his two talents?

3. Did they make the same amount? Was one more faithful than the other, or were they equally faithful?

4. Did the third servant make anything with his lord's money? Was he faithful or unfaithful?

5. Was it all right for the third man just to give back to his lord what was given him?

6. Why does our Lord give us talents and abilities? What must we do with them?

—o—

Baptist Home for Children
Jackson, Miss.

Nov. 26, 1932.

Your recent donation of \$7.10 will contribute much toward the welfare of our children and we appreciate your interest in them and your efforts in their behalf.

"Pure religion . . . to visit the fatherless."

Sincerely yours,
O. C. Miller, Supt.

Donor Children's Circle of The
Baptist Record.

—o—

Dec. 2, 1932.

Mrs. P. I. Lipsey,
Clinton, Mississippi.
Dear Mrs. Lipsey:

Mrs. Hamilton and I greatly en-

joyed seeing you and Dr. Lipsey at the Mississippi Convention, and wish there had been further opportunity for fellowship with you both. We returned safely, arriving last night about 6:15.

Your check for \$6.00 received, and we are deeply grateful to you and to the Children's Circle of the Baptist Record for their help in making it possible to have Miss Vera Martin at the head of our Kindergarten Department.

Her training of the young women workers will go on blessing the world through the years, and the circle of young folks who gather about her in the Kindergarten room is a joy and inspiration to us day by day.

Again thanking you and the children of Mississippi for their interest and prayers and help, I am

Yours sincerely
W. W. Hamilton, President.

—o—
Jackson, Miss., Dec. 4th.

Dear Mrs. Lipsey:
I have not written you all for ages. I am in the third grade now. My teacher's name is Miss Morrison. She is good to us. My little sister, Elsie Emma, does not go to school, but she says she has to get up her lessons.

We are getting the Baptist Record now, and I like to read the letters. I wish more would write for us to read. I thought I would write you a line or two.

Elsie Emma and I are sending you 10 cents each, half for Miss Vera, and half for the Orphanage.

With love,

Ethelgene and Elise Emma Parker

Well, Ethelgene, I'm just so glad to hear from you again, I can't tell you how much! I should say it has been ages since you wrote, three years or more, it seems to me. Do you remember the time you came up by yourself from the back of the church to the front, to speak to me and give me fifty cents? And now here is Elsie Emma, that I didn't know anything about, and here you are writing your own letter. We thank you both for the money to be divided between our two causes, and don't be long in writing again.

ANOTHER LETTER FROM ONE OF YOUR MISSIONARIES TELLING OF GOD'S REVIVING POWER IN CHINA

—o—
II

Dear brother pastor, brethren and sisters:

You will be interested to hear of the moving of God's Spirit in the schools of the North China Mission as reported recently at our annual Mission Conference in Chefoo.

During a prayer meeting at one of the schools in Hwanghsien a boy, so convicted of sin that his body became rigid, fell against one of his teachers, crying aloud for mercy. He was told to pray to God, but begged that they carry him home, for he thought he would surely die (Chinese all want to die at home.) He was terribly afraid, for the devil had led him into great sin. He was laid upon a bench and several of his friends—teachers and students—bowed close besides him, praying earnestly for him. Either the hand of the Lord, or the consciousness of sin, bore heavily upon him, for he felt that life was

being crushed out of him. After a half hour of great agony, his body rigid, he cried aloud: "O, God, if you will not kill me, I will confess my sins!" And then for an hour he poured out his heart to God. He confessed the deepest and blackest sins, such as had never been heard in that school. He hated and wanted to take the life of a classmate who had kindly loaned him money simply because this friend was better off than he. His hatred of the rich had become so great that he wanted to destroy them and seize what they possessed, for he had become a real communist ("red") at heart. He asked student friends to forgive him because he had tried to convince them that there is no God. Among other terrible things, he confessed to God how he had sworn to kill every person in the world if there be a chance, and then that because the world is not right he determined to go to heaven and kill God himself! But God graciously forgave him and he, as did others, received peace and salvation. This school has never had such spiritual blessing.

"In our school new hearts and new lives have been born in girls whose only heritage was depravity of generations of idolatrous ancestry. We rejoice that many have been led of the Spirit into a deeper experience and walk in Christ Jesus." So goes the report of the Girls' Boarding School at Tsinan, in another part of this Province of thirty-five million souls, the vast majority of whom are yet unsaved.

This report, read at our annual Mission Conference in Chefoo, continues: "During the year, the girls themselves organized an evangelistic band and on Sunday afternoons have gone out preaching in the nearby villages. This spring, after the hot weather began, a group walked five miles and came home with their faces beaming because they had experienced the joy of witnessing for their Savior. The road was dusty and the day uncomfortably hot, but this little group of school girls sang praises to their God as they walked, and spent their rest time by the roadside praying for the souls of those to whom they were taking the gospel. When they returned at twilight with shining eyes, and voices still joyous with praise, the report continues, we found that during the whole long hot afternoon the girls had not bothered about the comfort of a single drink of water, but exclaimed: 'It was the best trip we ever took!'" Faculty and students have made great progress in spiritual growth in this school. The principal rejoices that the chief aim and ideal of the students is the spiritual uplift of the students and the salvation of their people.

A revival in the church at Tsining resulted in a new era in the Boy's and Girls' Schools there. Due to reduction of funds from America the middle School departments had to be closed and these pupils sent to the Presbyterian Schools, but the enrollment increased nevertheless. "The tone of the schools is so fine as a result of the revival that our hearts overflow with rejoicing to

"What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

God for rich blessings from Him this year, for never was the spiritual atmosphere of the schools so high. Many have received great spiritual blessing, and, on going home, were looking forward to a summer of witnessing to parents, relatives and friends." These are extracts from the Girls' School and Woman's Training School at Laichowfu.

The Boys' Middle School at Pingtu rejoices that all graduates this year are Christians, - one an earnest preacher and others outstanding disciples. There was a serious cut in funds and other difficulties, but again, we are reminded, the greatest feature of the work was the spiritual revival this year, a blessing to students and teachers. A number took part in the students' Sunday preaching on the streets and in outlying districts. Another report says: "God's boundless grace poured out upon us in increasing fulness this year, the best and richest in the long history of our institution."

And now read these lines from the Effie Sears Memorial School for Girls, located at Pingtu, where the revival began: "No longer a school, but a POWER - HOUSE, preparing bands of soul-winners; no longer 'hireling teachers,' but men and women watching prayerfully the spiritual growth of each student; no longer simply a mission school, but 'everything for God's glory!' Praise His holy name, for He is Head of this school!" This note rings through all these reports. Preaching bands of girls and teachers in this school also went out on Saturdays and Sundays as did the school boys and instructors. Teachers preached in the street gospel hall when they had no classes. Reports were given at the daily evening prayer meetings. A twelve-hour watch-tower prayer service was maintained enthusiastically in an upstairs room until school closed. The girls contributed liberally of their limited funds to work of the B. Y. P. U. societies. Fifteen were baptized this spring. This summer the graduates and other students will teach vacation Bible schools, preach to the women in the villages and lead prayer meetings, as will many of the boys who have gone home, for there is now a prayer meeting nearly every night in each of the many revived country churches. This report, as did so many others, closes with words of praise: "Bless the Lord, O my soul, and all that is within me bless His holy name!"

This letter is being written at Hwanghsien, Shantung, where we are attending the Chinese Summer

(Continued on page 13)

Weak Eyes

refreshed, soothed relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

HOLMES ELECTS NEW PRESIDENT

In light of the fact that Mr. Clifton Tate, who for several years has been president of the Holmes County Associational B. Y. P. U., is now living in Hinds County and has been elected to important offices there in the B. Y. P. U. work, Holmes County has accepted the resignation of Mr. Tate and elected to this important office of president Mr. Marion McLellan. Mr. West has been an interested worker in the association and merits this honor that has been bestowed upon him. The organization has been well established under the leadership of Mr. Tate and under the leadership of Mr. McLellan the work will continue in its efficiency.

—o—

HINDS-WARREN ASSOCIATIONAL B. Y. P. U. RE-ORGANIZES

Under the leadership of District President Earl Clark and Divisional Vice-President R. E. Morgan the Hinds-Warren Associational B. Y. P. U. has been re-organized. Mr. Clifton Tate was elected to the office of president and already plans for a program of extension have been made. Hinds-Warren takes in the two counties and gives this organization the advantage of two of our best cities, Jackson and Vicksburg. With these are a number of progressive smaller towns like Clinton, Raymond, Utica and others. Adding to these a number of good country churches we have a most important field. Mr. Tate has had experience in Associational B. Y. P. U. work, having served as president of Holmes County Associational B. Y. P. U. for several years. He will of course have the cooperation of the fine group of pastors in these churches and together they hope to make Hinds-Warren the leading Association in the state. Other Associations will accept that challenge to be sure so the race is on, and we wait to see who shall set the pace.

—o—

PONTOTOC BOOSTERS MAKE RECORD

The Booster Union, a Junior B. Y. P. U. of the Pontotoc church is up and at it when it comes to interest and efficiency. On a Sunday recently that fine bunch of youngsters came up with a 100% record. They have an enrollment of 28 and this record means that every one was there, on time, having studied his lesson, had been on program without reading from the Quarterly during the month, had done his Bible readings every day that week, knew the memory work, was a systematic giver and stayed that evening to hear the pastor preach. Mrs. A. P. Dunavant is leader of this Booster Union and has a right to say "They are the finest Juniors in the world." Thanks, Juniors' for this fine record; keep it up.

FIRST LAUREL OBSERVES "B. Y. P. U. PREACHING ATTENDANCE SUNDAY"

Sunday, November 20th was designated as "Preaching Attendance Sunday" by the B. Y. P. U.'s of the First Church, Laurel. The goal was set for a 100% loyalty to the preaching service for that evening, meaning that every one who attended B. Y. P. U. that day was requested to stay for the evening preaching service. The result was that out of an attendance of 150, 142 remained for the preaching service. Not quite 100 per cent but 94 2-3 per cent. The eight who did not stay had good reasons no doubt for not staying for we find that B. Y. P. U. members as a rule are willing to back up any program that is set for them. Much of the spirit of the B. Y. P. U. work of this church is inspired through the regular Monthly Business of the General Organization.

—o—

MOSELLE SENIORS SET GOALS

Under the inspirational leadership of Miss Lona Burns, president of the organization, the Moselle Senior B. Y. P. U. sets as their goal for the coming quarter and year the A-1 Standard. Miss Brown in speaking of the union says that it is composed of thirty-eight of the finest young men and women in Mississippi. Their willingness to cooperate with their president and other officers marks them as the type who will make of their union a real training-service of the church.

—o—

EVERGREEN, WINSTON COUNTY, HOLDS STUDY COURSE

We are indebted to Mrs. Dick Sanders, Corresponding Secretary of the Evergreen church, Winston County, Senior B. Y. P. U. for an interesting report of their recent study course. They enrolled twenty-four for the course with Miss Ruby Moore teaching the book. Rev. J. L. Moore is pastor of this progressive country church and is proud of his young people and their cooperative spirit.

—o—

SMITH ELECTED TO OLD POST IN FIRST CHURCH, COLUMBIA

Mr. Errol Smith, for many years an interested worker in the B. Y. P. U. of his church, First Church, Columbia, and for several years director of the work, has been elected again to the office of Director, succeeding Miss Ella Mae Stringer. We are glad to have Mr. Smith back on our Directors' list and bespeak for him the hearty cooperation of all the young people of his church.

—o—

KENTUCKY PASTOR ATTENDS STATE BAPTIST CONVENTION; GIVES CREDIT TO B. Y. P. U.

Alton B. Pierce, one of Mississippi's boys who went to Kentucky six years ago to attend the Southern Baptist Theological Seminary, now pastor of the splendid church at

Leitchfield, attended our convention in Gulfport last week. Bro. Pierce gives the B.Y.P.U.'s credit for his ability to stand on his feet and talk without embarrassment for Christ. "The B. Y. P. U." he says, "gave me the opportunity to fight off my timidity, which was no small handicap to me, and through my success in this be able to speak for Him, unafraid." Knowing the value of the B. Y. P. U. as a training service he leads the church in maintaining several progressive B. Y. P. U.'s under the direction of a splendid General Organization. We were happy to have him come home for a few days any way.

—BR—

The T. E. L. Class of the Springfield Baptist Church met recently and elected the following officers: President, Mrs. Earl Gillis; Vice-Presidents, Albert Davis, Mrs. Argie Stegall, Mrs. Luther Cooper, and Mrs. Webb Moorehead; Secretary, Mrs. Leighton Gaddis; Reporter, Mrs. S. J. Murlatt; Group Captains, Mrs. Oscar Rushing, Mrs. Jim Manning, Mrs. Ben Cooper, Mrs. Albert Cooper and Mrs. Lynn Cooper. The meeting was held at the church and was attended by a large percent of the members.

Mrs. S. J. Murlatt, Reporter.

—BR—

BOOK REVIEWS

—o—

Word Pictures in the New Testament
By Dr. A. T. Robertson, Professor of Interpretation of New Testament Greek, Southern Baptist Theological Seminary, Louisville, Ky.

Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

Price \$3.50. Baptist Book Store
Jackson, Miss.

—o—

This Fifth Volume of Dr. Robertson's series of volumes on Word Pictures in the New Testament is of unusual interest since it covers the Fourth Gospel and the Epistle to the Hebrews. Always interesting and illuminating are these word pictures but especially is this true in the text covered by this volume as such text abounds in wonderful figures of speech. Scripture interpretation is greatly helped if we get the pictures in the words. Look at this volume on the Third Chapter of John's Gospel if you would be convinced.

These volumes give a vital contact with the Scripture text and awaken in the reader an imagination so necessary to spiritual understanding. The preacher or other Christian worker will be greatly blessed by the use of this series of volumes. I know no Commentary quite so inspiring. Then because we know this great Greek scholar, Dr. Robertson, Word Pictures in the New Testament will be still more valuable. These volumes are continually opening windows for us or allowing us to look into the Truth through the pictures in the original language. But those who do not understand the Greek are not forbidden to see with clearer vision since the author is giving his pictures in clearest English.

Robert L. Lemons

OAKLAND

This is station J-O-Y broadcasting from Oakland Senior B. Y. P. U., Oakland, Miss. You don't hear from us often, but nevertheless we are on the map full-force. You noticed the name of our station—well we really try to put it into practice because we always get J-O-Y out of everything we undertake. Why are we so happy? Because we are always trying to make others happy. This year Santa Claus has been hit by that old word—er-er—well not prosperity. And it seems that he is having quite a bit of trouble getting to everybody. So our B. Y. P. U. has decided to lend him a helping hand. Here's what it is. We have started a "Toy Hospital."

"Bring all of your old toys to the Hospital" is what is heard almost every time we meet our corresponding secretary. And so the toys are piling in. Broken down wagons to be fixed, dolls that look as though they have seen their last days are quickly being restored to perfect health. Cigar boxes are being made into all kinds of doll furniture, and with a little touch of paint on them you can't tell but what old Santa made them himself. A. B. C. books are being made from pictures and letters cut from old magazines and pasted on red or green cheese cloth. Gee! but this is not the half of it.

What are you going to do with them? Why help Santa Claus of course. He has given us some names of the families he can't get to see this year and we are going to see them and carry the toys that will look like new when we have finished with them. Then you ask why we are so joyful—simply because we are trying to make others happy this year. It's loads of fun. Why don't you start a Toy Hospital in your union? It can be run without costing you a cent. Ask your church members for things you need; your merchants will be only too glad to give you some things that's needed, and honest everybody will be much happier because of the part they have had in making some one else happy.

Hazel Rhodes,
Corresponding Secty.

—BR—

(Continued from page 12)

Bible Conference. We never saw such rejoicing as among this large body of delegates, who have come from as far north as Harbin, Manchuria, and Tsining in the far west of Shantung; nor have we ever seen the Chinese so burdened for the souls of their people. Surely with God thus blessing the work of your missionaries in such a marvelous way, when we are needed so much to direct in this movement and to teach His Word, and with unparalleled opportunity for preaching the gospel, you will not allow our forces to be cut down, or funds to be reduced, but make it possible for us to continue to GO FORWARD in the Lord and the power of His might.

Hwanghsien, Shantung, China,
July 10, 1932.

—C. A. L.

CHURCHES SENDING NO CONTRIBUTIONS
TO BUDGET OR DESIGNATED OBJECTS
DURING OCTOBER 1932

(Continued from last week)

New Choctaw Association

Bokohoma	Hope
Calvary	Hopewell
Canaan	Macedonia
Bethany	Mt. Zion

Newton County

Center Ridge	Eugene Stevens, Meridian
Good Hope	E. A. Winstead, Norris
Mt. Pleasant	J. E. McCraw, Decatur
Mt. Vernon	J. G. Cook, Pineville
Oakland	J. E. McCraw, Decatur
Rock Branch	G. O. Parker, Union
Stratton	G. O. Parker, Union
Pinkney	G. O. Parker, Union
Lawrence	L. G. Bassett, Louin
Chunky	Eugene Stephens, Meridian
Clarke-Venable Memorial	J. E. McCraw, Decatur
Pleasant Ridge	

Noxubee County

New Bethel	F. H. Miller, Mashulaville
Little Bethel	W. E. Hardy, Shuqualak
Vernon	W. E. Hardy, Shuqualak

Oktibbeha County

Center Grove	O. P. Breland, Crawford
Long Branch	W. L. Watkins, Pheba
New Hope	W. L. Watkins, Pheba
Self Creek	J. W. Kitchens, Newton
Wake Forest	W. C. Kitchens, Fearn Springs
Morgan Chapel	W. C. Kitchens, Fearn Springs
Adaton	J. D. Ray, Starkville
Sturgis	

Panola County

McIvor	S. H. Shepherd, Sardis
Shady Grove	Cullen Jackson, Sardis
White Oak Grove	
Batesville	J. W. Lee, Batesville
Crenshaw	Chas. Howse, Crenshaw
Pope	R. L. Nester, Courtland
Tocowa	S. H. Shepherd, Sardis

Pearl River County

Derby	T. R. Coulter, Poplarville
Goodyear	
Harmony	S. P. Powell, Carriere
Henley Field	T. R. Coulter, Poplarville
New Palestine	J. T. Dale, Collins
Olive	V. C. Walker, Tylertown
Pine Grove	J. T. Dale, Collins
Steep Hollow	Wilson Rester, Perkinston
West Union	T. R. Coulter, Poplarville
White Sand	R. W. Langham, Carriere
Bethel	J. P. Culpepper, Poplarville
Union	
Sycamour	
Oak Grove	
Liberty	
Zion Hill	E. C. Pigott, Carriere
Fords Creek	L. H. Harper, Poplarville

Perry County

Calvary	W. L. McCardle, Richton R 3
Good Hope	W. L. Holcomb, Purvis
Oak Grove	A. R. Loftin, Hattiesburg
Progress	T. W. Hembree, McLain
Runnelstown	W. L. McCardle, Richton R 3
Red Hill	W. L. McCardle, Richton R 3
Indian Springs	E. N. Bilbo, Hattiesburg
Union	G. T. Breland, Richton, Route 1
Prospect	J. H. Cothen, Richton

Pike County

Bogue Chitto	J. B. Hunt, New Orleans BBI
Bluff Springs	S. A. Williams, Osyka
Balachitto	P. E. Cullom, Summit
Fernwood	J. R. Carter, Magnolia
Johnston Station	A. W. Talbert, Jackson
Mt. Zion	S. A. Williams, Osyka
Osyka	S. A. Williams, Osyka
Union	V. C. Walker, Tylertown
Tangiphoa	E. Gardner, Summit

Pontotoc County

Buchanan	W. C. Bryant, Pontotoc
Carey Springs	J. S. Grubbs, Randolph
Center Hill	J. J. Pannell, Blue Springs
Emmanuel	T. C. Hodges, Pontotoc, R.F.D.
Endville	W. T. Darling, Blue Springs
Furrs	T. C. Hodges, Pontotoc, R.F.D.
Hebron	J. S. Grubbs, Randolph
Hopewell	A. F. Brasier, Etta
Liberty	J. W. Henry, Pontotoc
Locust Hill	W. C. Bryant, Pontotoc
New Prospect	W. M. Brown, Pontotoc R 3
Oak Hill	T. A. J. Beasley, Illeighton, Ala.
Piney Grove	J. S. Grubbs, Randolph
Randolph	J. S. Grubbs, Randolph
Shady Grove	W. M. Brown, Pontotoc
Wallfield	G. W. Wages, Blue Mountain
Friendship	H. G. West, Ecru
Toccopola	L. F. Haire, Algoma
Troy	L. C. Riley, Okolona
Duncan Creek	T. C. Hodges, Pontotoc, R.F.D.
Turnpike	T. H. Winters, Algoma
Zion	J. A. Landers, Blue Mountain

Prentiss County

Caver	
Magnolia	
Gaston	
Mt. Olive	
Mt. Zion	
Oak Hill	
Osborne Creek	
Pleasant Grove	
E. Prentiss	
Wheeler	
Baldwyn	A. M. Overton, Baldwyn
Thrasher	

Rankin County

County Line	B. H. Bintern, Puckett
Galilee	D. J. Miley, Polkville
Liberty	J. W. Lane, Clinton
Pearl City	C. J. Olander, Brandon
Pearson	A. W. Talbert, Jackson
Rock Bluff	D. J. Miley, Polkville
Rock Hill	J. H. Lane, Clinton
Bethlehem	R. E. Larson, Clinton
Cato	D. J. Miley, Polkville
Antioch	C. C. Caraway, Auter
Leesburg	A. W. Talbert, Jackson
Richland	H. W. Bradshaw, Pelahatchie
Mt. Pisgah	A. W. Talbert, Jackson
Union	

Clear Creek D. J. Miley, Polkville

Hickory Ridge B. A. McCullough, Florence

Mizpah E. H. Dearman, Clinton

Rehoboth A. A. Kitchens, Beach

Riverside Association

Birdie E. C. Hecksher, Dundee

Berea Daniel Hughes, Darling

Darling Chas. Howse, Lambert

Lambert J. A. Ousley, Tutwiler

New Hope S. P. Goree, Clarksdale R 2

Sunflower E. C. Hecksher, Dundee

Wildwood L. S. Cole, Marks

Coahoma E. C. Hecksher, Dundee

Dundee L. S. Cole, Marks

Scott County

Hopewell J. W. Kitchens, Beach

Homewood C. J. Purvis, Newton

Liberty J. W. Kitchens, Newton

Mt. Olivet W. R. Allman, Newton

Oak Grove J. L. Comans, Sebastopol

Pleasant Ridge J. L. Comans, Sebastopol

Steele J. L. Comans, Sebastopol

Union J. L. Comans, Sebastopol

Oak Grove W. L. Meadows, Morton

Spring Hill M. C. Kitchens, Forest, La.

Ludlow-Jerusalem A. A. Kitchens, Beach

Simpson County

Hope O. P. Moore, Magee

Everett T. W. Bishop, Magee

Gum Springs W. W. Allred, Pinola

Jupiter C. W. Black, Shivers

Mt. Zion O. P. Moore, Magee

New Bethlehem D. W. Moulder, Forest

New Hope L. S. Gardner, Weathersby

Oak Grove B. A. Ashworth, Seminary

Siloam C. W. Black, Shivers

Shivers B. E. Phillips, Newhebron

Stonewall Ellis Gardner, Weathersby

Pleasant Valley A. J. Hughes, Mendenhall

Corinth B. E. Phillips, New Hebron

Pleasant Hill B. E. Phillips, New Hebron

Braxton B. A. McCullough, Florence

Strong River W. W. Allred, Pinola

"HARPERVILLE"

—o—

The regular business meeting of the T. E. L. Class of the Harperville Baptist Church was held Saturday afternoon, Nov. 19, with Mrs. W. F. Britt. The meeting was opened with prayer by Mrs. O. O. Austin, teacher.

Then a very interesting debate was given. Resolved that the Sunday School is a greater agency in winning souls to Christ than the W. M. U. Those on the affirmative were Mrs. O. O. Austin, Mrs. M. V. Shannon and Mrs. Bray O'Bannon; on the negative, Mrs. W. F. Britt, Mrs. Niles Miller and Mrs. J. H. Barber. After a discussion from both sides the judges rendered their decision stating that each had the same number of points. After the debate, Mrs. D. A. O'Bannon, president took charge. Reports from the different officers were given. This being the time for the election of new officers the following were elected: Teacher, Mrs. O. O. Austin; President, Mrs. D. A. O'Bannon; First Vice-President, Mrs. Sam Mills; Second Vice-President, Mrs. Tom O'Bannon; Third Vice-President, Mrs. Bray O'Bannon; Secretary, Mrs. W. F. Britt; Treasurer, Mrs. R. M. Beasley; Reporter, Mrs. James Hamilton; Mission and Stewardship, Mrs. L. M. Thomas; Group Captain—No. 1, Mrs. M. V. Shannon; Group Captain—No. 2, Mrs. J. L. Brantley.

The business session being over a delicious plate lunch was served by the hostess. The meeting was closed with prayer by our pastor, M. E. Davis.

Reporter.

—BR—

DR. H. L. MARTIN VISITS THE DELTA

—o—

The eleven o'clock hour, Dec. 4th, was a great hour for Merigold Baptist Church. Bro. H. L. Martin of Clinton, brought us a message on "Christian Education." Bro. Martin has a message on this subject that should be heard in every church in our state. With great clearness he showed the purpose of both State and Denominational schools and the absolute necessity of our denominational schools. Several of our teachers who were educated in state schools spoke in highest praise of Bro. Martin's message.

Bro. Martin preached in Merigold Baptist Church at eleven o'clock, Morris' Chapel 3:00 P. M., and Cleveland that night. And by previous arrangement he spoke on the following Monday and Tuesday, to high school students at Shelby Merigold, Skene, Boyle, Shaw, Leland and Hollandale.

These schools were highly pleased with Bro. Martin's message, which we are sure will be of untold blessings to these young people. Any school is indeed fortunate to have a visit from Bro. Martin. Blessings on him and his work. I am

Very truly,
J. E. Kinsey.

In Memoriam**MRS. J. L. NETTLES**

—o—

On a bright and beautiful morning in October the sweet and gentle spirit of Della Till Nettles was wafted to her heavenly home. How many hearts were saddened and how many souls were bowed with grief when the news of her going was spread over our little city.

Just eight years ago Mrs. Nettles came to make her home in our midst, having accepted a position in the school here. During this brief period of time she had, by her friendliness, her genuineness, and her winsome personality greatly endeared herself to everyone with whom she came in contact.

Although her work in her home and in the school-room required the greater part of her time, she also took an active interest in most of the worthwhile things of our community. She was a devoted and consecrated Christian in the truest sense, a member of the Baptist Church, and a faithful worker in Sunday school, and Missionary Society. Prior to the time when her health began to fail about a year ago, she was an active contributor both of time and means to these or-

ganizations. As a teacher, she was always faithful to her task, striving to develop her pupils not only in mind, but also in character, ever holding up before them the high standards by which she lived and labored.

In her home life she was all that could be desired, loving, gentle, devoted, industrious, constantly working for the comfort and happiness of those who were nearest and dearest to her.

We are, indeed, grieved over our loss, but we rejoice in the privilege that was ours in counting her as one of our friends. Truly, her life was a sweet benediction to our community.

We deeply sympathize with the bereaved husband, sister, and other relatives, and pray that God's grace may be sufficient for them in this time of their greatest need.

By Mrs. Clyde McGee,
Leland, Mississippi.

—BR—

Whereas Almighty God, our Heavenly Father, in His infinite wisdom, has seen fit to call from this life Brethren P. A. Davis, September 23rd, G. A. Key, October 3rd, and Sister Rockie Swearengen, October 13th, and whereas their passing from our midst has saddened our hearts and brought great sorrow to those who were near and dear to them and whereas Liberty

church has lost some of its most consecrated and loyal members. Therefore be it resolved that Liberty church extend its most sincere sympathy to their bereaved families; and be it further resolved that a copy of these resolutions be spread on the minutes of the church and a copy be sent to The Baptist Record for publication.

Committee:

Mrs. J. W. Ross,
B. A. Flanagan,
E. E. Watts.

—BR—

IN MEMORY OF MRS. ALICE WARD TILLMAN

—o—

On October 26th, the Lord promoted to glory Mrs. Alice Ward Tillman, 42, wife of W. E. Tillman. Her life was crowded with usefulness, charity and loveliness to the end. She was born and reared in Clarke County at Enterprise, married July 31, 1929, making her home near Meehan, Miss.

She was prominent as an educator in the schools of Clarke County and Enterprise high school. In Christian service she was a leader, being a Sunday school teacher and president of the W. M. U. in the Goodwater Baptist Church at the time of her death.

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CHAPTER 27
 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.
 2 And when they had bound him, they led him away, and delivered him

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NEW BOLD FACE TYPE

38 *But Jōsh'u-ā the son of Nūn,	B.C. 1491
* which standeth before thee, he	
shall go in thither: "encourage	
him: for he shall cause Is'rā-el to	
inherit it.	
	* Num. 14.
	30.
	* Ex. 24. 13;
	33. 11.
	See 1 Sam.
	16. 22.

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BAPTIST BOOK STORECorner Capitol and President Sts.
JACKSON, MISS.

Thursday, December 15, 1932

**KNOW YOUR
MISSISSIPPI COLLEGE**



Alumni who remember the poor physical conditions under which the college operated ten or fifteen years ago will be interested to know of some improvements in the physical plant of the college. If they share the same memories as the writer, they recall a continual recurrence of days without water, nights without lights, and days and nights without heat.

The college now has practically a perfect water and light system, and is just obtaining a reliable heating system.

Water is furnished from an artesian well by the town of Clinton. The old spring south of the college has been abandoned. The supply of water is constant, the pressure good. The present water system of Clinton, we will venture, is as good in every respect as that of any town or city in Mississippi.

Electricity is furnished the college by the Mississippi Power & Light Company. The current is kept on for twenty-four hours, and interruptions to the service are so rare as to be negligible. Of course, there is no absolute assurance that some student will not sometime meddle with the lights, short-circuit them, and blow the fuses; but the main supply of electricity is regular, adequate, and constant.

Last spring, with the introduction of a natural gas pipe line into Clinton, the steam heating plants of the college were equipped with gas burners instead of coal furnaces, thus making possible a perfectly regular firing. The change resulted in turning two erratic and uncertain plants into reliable and adequate heating systems. Everyone regarded the heating problem as solved, when suddenly the Southern Gas Utilities Company, which supplied the college and town, went bankrupt and was placed in a receivership.

In spite of this handicap, however, regular service has been maintained, except for two interruptions of a few hours each. Recently the company was bought in by a purchaser with sufficient capital to insure a steady and adequate service. The restoration of a solvent company to manage the Clinton pipeline appears now to be the final step necessary in assuring the college of a dependable heating system.

Our alumni need no longer, therefore, picture a college struggling with the handicaps of inefficient lighting, heating, and water service. In all these respects, the needs of students are now well cared for.

missionaries, the would-be-missionaries, the native preachers and teachers, the native Christians, and the heathen came to him. When he finally awoke, he realized his mistake and gave his wife \$5 for the Lottie Moon Christmas offering.

The Baptist Student Union of Mississippi Woman's College wishes to every other BSU in the State the happiest, merriest Christmas. We pray that Baptist students will come unto their own with their student night programs. Let's make this our happiest Christmas by giving to others that others may be made happy. May the spirit of our Lord reign in every heart. Merry Christmas!

To the Alumnae of MWC we wish each of you the happiest Christmas you have ever had. May the spirit of the first Christmas many years ago fill your hearts and your homes. Merry Christmas!

**BSU ACTIVITIES BECOME
POPULAR AT STATE
TEACHERS
COLLEGE**

In spite of the fact that enrollment in the State Teachers' College, Hattiesburg, is less this year than the enrollment a year ago, the activities of the Baptist students of the campus are being attended each week by a much larger group than ever before.

Many religious denominations are represented in the student body of the Teachers' College, and yet one-fifth of the total number of students attend fairly regularly the weekly B.Y.P.U. services, which are conducted in one of the college buildings. Few state-owned colleges can offer such a record for B.Y.P.U. attendance.

Another service sponsored by the BSU which is rapidly gaining in popularity is the morning watch held each Sunday morning at 7:00 o'clock in the beautiful sunken garden. These meetings provide an ideal beginning for a day of worship.

For the past few weeks a group of Baptist students have gathered each evening immediately after supper for a short prayer meeting. These ones find that their needs for prayer are similar to the needs of their fellow students and appreciate an opportunity to pray each day with a group.

The BSU council is composed of an active band of students, some of whom are leaders in various activities of the college. These workers plan the work of the union each Monday evening, and it is through their consistent efforts that many of the religious programs on the campus attract students who are in need of such programs.

An Englishman was visiting this country for the first time, and as he was driving along the highway saw a sign: "Drive slow. This means you."

The Englishman stopped in surprise and exclaimed: "My word, how did they know I was here?"

HE HAS TWO SHIRTS
W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

Somebody sent a box of clothing to be given to needy students at the Baptist Bible Institute, and the wife of a faculty member asked one of the men about his needs. "You are one of my boys, you know, and will tell me frankly," she said.

In answer to her inquiry as to shirts, he replied, "I have two, and wear one while the other is in wash. My mother is sending me another one soon, so I will have enough, and would rather have you supply the needs of some one else whose need is greater than mine."

A husband and wife came to examination without any breakfast. There was nothing to have. When they returned to their little apartment some one had brought a box of supplies. Finding they had bacon and eggs, they said, "We cannot be content eat both when we know another family which has neither." So they divided with the others who were in need.

Maybe you can help these earnest and worthy students by gifts of food or clothing. The wives of the faculty members are organized to be of any help possible, and supplies can be sent to them for distribution. Send to Mrs. W. W. Hamilton, c/o Baptist Bible Institute, 1220 Washington Avenue, New Orleans, Louisiana.

DARCAS CLASS, FOREST

On the last day of October the Darcas Class of Forest Baptist Church met with their teacher, Mrs. W. C. Howard, for its regular monthly business meeting in the home of Mrs. H. D. McNeil.

The class members were met at the door by a Verg Cordia? Witch. The class business was immediately gone into and many interesting reports were heard from the president, Mrs. Joe Scales, group captains, Miss Mattie Rae Johnson, Mrs. R. A. Buie, vice-president, Mrs. H. D. McNeil, Mrs. William Hannah. In the absence of the secretary, Mrs. Howard made necessary reports and brought the class such fine thoughts on Class Schemes. Through her suggestion the class selected lavender and white as their colors. "Help Somebody Today" as their song. "Others" as their motto. "Service for Our Master," their aim.

Plans were discussed as to dressing up our class-room in lavender and white. The business part of the meeting was closed with a prayer of consecration to our task.

Mrs. McNeil invited the members to participate in some Hallowe'en fun as only she can plan. Everything was so well carried out, and every body had a most delightful trip through spookylane. The hostess served delicious sandwiches and tea.

—Reporter.

"This man," said the keeper softly, "imagines he has millions."

"Lucky fellow!" responded the visitor. "Whenever he needs money all he has to do is to draw on his imagination." —Ex.